تفسير الإمام العسكري(عليه السلام)

COMMENTARY OF IMAM AL-ASKARI[asws]

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL-ASKARI[asws]

PART FOURTEEN
(FINAL)

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

السورة التي يذكر فيها البقرة

THE CHAPTER IN WHICH THE COW IS MENTIONED

(CONTINUED)

ـ فضائل شهر شعبان ـ

VIRTUES OF THE MONTH OF SHAABAN

ثم قال رسول الله (صلى الله عليه وآله): أولا حدثكم بهزيمة تقع في إبليس وأعوانه وجنوده أشد مما وقعت في أعدائكم هؤلاء؟ قالوا: بلى يا رسول الله. قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا، إن إبليس إذا كان أول يوم من شعبان بث جنوده في أقطار الارض وآفاقها، يقول لهم: اجتهدوا في اجتذاب بعض عباد الله إليكم في هذا اليوم. وإن الله عزوجل بث الملائكة في أقطار الارض وآفاقها يقول ـ لهم ـ: سددوا عبادي وارشدوهم. فكلهم يسعد بكم إلا من أبي وتمرد وطغى، فانه يصير في حزب إبليس وجنوده.

Then the Messenger of Allah[saww] said: 'Or Shall I[saww] not narrate to you the defeat suffered by Iblees[la] and his[la] helpers and his[la] armies, which is more than what occurred with these enemies of yours?' They said: 'Yes, O Messenger of Allah[saww]!' The Messenger of Allah[saww] said: 'By the One Who[azwj] Sent me[saww] as a true Prophet[saww], Iblees[la] was the first one to send his[la] armies, on the first day of Shaaban, to the countries of the earth covering all its boundaries, saying to them: 'Strive to attract some of the servants of Allah[azwj] towards you in this day'. And Allah[azwj] Sends the Angels to the countries of the earth and covering all of it, Saying to them: 'Enclose My[azwj] servants and guide them. All of them will become happy by you except for the one who denies, and rebels and transgresses, for he will end up in the party of Iblees[la] and his[la] army'.

إن الله عزوجل إذا كان أول يوم من شعبان أمر بأبواب الجنة فتفتح، ويأمر شجرة طوبى فتطلع أغصانها على هذه الدنيا: ـ ثم يأمر بأبواب النار فتفتح، ويأمر شجرة الزقوم فتطلع أغصانها على هذه الدنيا ـ ثم ينادي منادي ربنا عزوجل: يا عباد الله هذه أغصان شجرة طوبى، فتمسكوا بها، ترفعكم إلى الجنة، وهذه أغصان شجرة الزقوم، فاياكم وإياها، لا تؤديكم إلى الجحيم، قال رسول الله (صلى الله عليه وآله): فوالذي بعثني بالحق نبيا إن من تعاطى بابا من الخير والبر في هذا اليوم، فقد تعلق بغصن من أغصان شجرة طوبى، فهو مؤديه إلى الجنة، ومن تعاطى بابا من الشر في هذا اليوم، فقد تعلق بغصن من أغصان شجرة الزقوم، فهو مؤديه إلى النار.

When it is the first day of Shaaban, Allah[azwj] the Almighty Orders the doors of Paradise to be opened, and Orders the Blessed Tree (*Tooba*) to extend its branches towards this world. Then He[azwj] Orders the doors of the Fire to be opened, and Orders the Tree of *Zaqoom* to lower its branches towards this world. Then the caller of our Lord[azwj] the Almighty calls out: 'O servants of Allah[azwj]! These are the branches of the Tree of *Tooba*, attach yourselves to

them, these will elevate you to the Paradise. And, these are the branches of the Tree of *Zaqqoom*, beware of this, for they will take you to the Abyss'. The Messenger of Allah[saww] said: 'By the One Who[azwj] Sent me[saww] as a true Prophet[saww], the one who engages in goodliness and righteousness in this day, will have attached himself to a branch from the branches of the Tree of *Tooba*, which will lead him to Paradise. And, the one who takes himself to the door of evil in this day, will be attached to a branch from the branches of the Tree of *Zaqqoom*, which will lead him to the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): فمن تطوع لله بصلاة في هذا اليوم، فقد تعلق منه بغصن. ومن صام في هذا اليوم فقد تعلق منه بغصن. ـ ومن عفا عن مظلمة، فقد تعلق منه بغصن ـ ومن أصلح بين المرء وزوجه، أو الوالد وولده أو القريب وقريبه أو الجار وجاره أو الاجنبي أو الاجنبية، فقد تعلق منه بغصن. ومن خفف عن معسر من دينه أوحط عنه، فقد تعلق منه بغصن. ومن نظر في حسابه فرأى دينا عتيقا قد أيس منه صاحبه، فأداه فقد تعلق منه بغصن. ومن كفل يتيما، فقد تعلق من بغصن. ومن كف سفيها عن عرض مؤمن، فقد تعلق منه بغصن. ومن قرأ القرآن أو شيئا منه فقد تعلق منه بغصن. ومن قعد يذكر الله ونعماءه ويشكره عليها، فقد تعلق منه بغصن. ومن عاد مريضا فقد تعلق منه بغصن. ومن شيع فيه جنازة، فقد تعلق منه بغصن. ومن عزى فيه مصابا، فقد تعلق منه بغصن. ومن بر والديه أو أحدهما في هذا اليوم فقد تعلق منه بغصن. ومن كان أسخطهما قبل هذا اليوم فأرضاهما في هذا اليوم، فقد تعلق منه بغصن وكذلك من فعل شيئا من ـ سائر ـ من أبواب الخير في هذا اليوم، فقد تعلق منه بغصن

Then the Messenger of Allah[saww] said: 'If any one is obedient to Allah[azwj] by Praying in this day, he has attached himself to a branch from it. And one who Fasts in this day, has attached himself to a branch from it. And the one, who pardons an injustice, has attached himself to a branch from it. And the one, who makes reconciliation between a man and his wife, or a father and his son, or two relatives, or two strangers, has attached himself to a branch from it.

And the one, who lightens the debt of a needy or eliminates it, has attached himself to a branch from it. And the one who looks at his own accounts and sees an old debt obligation from which the creditors have despaired, and pays it off, has attached himself to a branch from it.

And the one, who takes the responsibility of an orphan, has attached himself to a branch from it. And the one, who keeps a fool from insulting a believer, has attached himself to a branch from it. And the one, who recites the Quran or anything from it, has attached himself to a branch from it. And the one who sits in the remembrance of Allah[azwj] and His[azwj] Bounties and Thanks Him[azwj], has attached himself to a branch from it. And the one, who consoles the sick, has attached himself to a branch from it.

And the one, who attends a funeral, has attached himself to a branch from it. And the one looks after the injured, has attached himself to a branch from it. And the one, who is good to his parents or any one of them in this day, has

attached himself to a branch from it. And the one, who has annoyed them before this day and makes them to be pleased with himself in this day, has attached himself to a branch from it. And similarly, the one who does anything from the doors of goodness in this day, has attached himself to a branch from it'.

ثم قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا، وإن من تعاطى بابا من الشر والعصيان في هذا اليوم، فقد تعلق بغصن من أغصان شجرة الزقوم فهو مؤديه إلى النار.

Then the Messenger of Allah[saww] said: 'By the One Who[azwj] Sent me as a true Prophet[saww], the one who engages in anything from the doors of evil and disobedience in this day, has attached himself to a branch from the branches of the Tree of *Zaqqoom*, which will take him to the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا، فمن قصرفي صلاته المفروضة وضيعها، فقد تعلق بغصن منه. ـ ومن كان عليه فرض صوم ففرط فيه وضيعه، فقد تعلق بغصن منه ـ. ومن جاءه في هذا اليوم فقير ضعيف يعرف سوء حاله، وهو يقدرعلى تغيير حاله من غير ضرر يلحقه، وليس هناك من ينوب عنه ويقوم مقامه، فتركه يضيع ويعطب، ولم يأخذ بيده، فقد تعلق بغصن منه. ومن اعتذر إليه مسئ، فلم يعذره، ثم لم يقتصر به على قدر عقوبة إساءته، بل أربى عليه ; فقد تعلق بغصن منه. ومن ضرب بين المرء وزوجه، أو الوالد وولده، أو الاخ وأخيه، أو القريب وقريبه، أو بين جارين، أو خليطين أو أجنبيين فقد تعلق بغصن منه.

Then the Messenger of Allah[saww] said: 'By the One Who[azwj] has Sent me[saww] as a true Prophet[saww], the one who is deficient in his obligatory Prayers and wastes them, has attached himself to a branch from it. And the one who has not observed the obligatory Fasts, neglects them and wastes them, has attached himself to a branch from it. And the one to whom a needy and weak person comes and makes his bad condition known to him, and he is able to change his condition without hurting himself, and there is no other person over there who can stand up for him, he avoids him and lets him get destroyed, and does not hold his hand, has attached himself to a branch from it.

And the one to whom a person, who has wronged him, presents his excuses, and he does not accept them, and decides to punish him more than what would be according to mistakes, has attached himself to a branch from it. And the one, who strikes difference between a man and his wife, or a father and his son, or a brother and his brother, or a relative and his relative, or two neighbours, or two friends, or two strangers, has attached him to a branch from it.

ومن شدد على معسر وهو يعلم إعساره، فزاد غيظا وبلاءا، فقد تعلق بغصن منه ومن كان عليه دين فكسره على صاحبه، وتعدى عليه حتى أبطل دينه، فقد تعلق بغصن منه. ومن جفا يتيما وآذاه وتهضم ماله، وفقد تعلق بغصن منه. ومن وقع في عرض أخيه المؤمن، وحمل الناس على ذلك، فقد تعلق بغصن منه ومن تغنى بغناء حرام يبعث فيه على المعاصي فقد تعلق بغصن منه.

And the one who is harsh on the one having restricted means, and he is aware of his difficult circumstances, increased his anger on him, has attached himself to a branch from it. And the one who had a debt obligation, and tries to be deficient with it to its owner, and fights him until invalidates it, has attached himself to a branch from it.

And the one, who is unjust to an orphan and hurts him and usurps his wealth, has attached himself to a branch from it. And the one, who wishes to disgrace the honour of a believing brother and mocks him in front of people, has attached himself to a branch from it. And the one, who sings the prohibited singing and insists on disobedience, has attached himself to a branch from it.

ومن قعد يعدد قبائح أفعاله في الحروب، وأنواع ظلمه لعباد الله ويفتخر بها فقد تعلق بغصن منه. ومن كان جاره مريضا فترك عيادته استخفافا بحقه، فقد تعلق بغصن منه. ومن مات جاره، فترك تشييع جنازته تهاونا به، فقد تعلق بغصن منه. ومن أعرض عن مصاب، وجفاه إزراءا عليه، واستصغارا له، فقد تعلق بغصن منه. ومن عق والديه أو أحدهما، فقد تعلق بغصن منه. ومن كان قبل ذلك عاقا لهما، فلم يرضهما في هذا اليوم، و - هو - يقدر على ذلك فقد تعلق بغصن منه. وكذا من فعل شيئا من سائر أبواب الشر، فقد تعلق بغصن منه.

And the one, who sits in a number of ugly deeds in the wars, and types of injustices to the servants of Allah[azwj] and is still proud of it, has attached himself to a branch from it. And the one, whose neighbour is sick and avoids visiting him and considers it to be unimportant, has attached himself to a branch from it. And the one who's neighbour dies, and he avoids attending his funeral considering it to be unimportant, has attached himself to a branch from it.

And the one who turns away from an afflicted person and belittles him, has attached himself to a branch from it. And the one who has been disowned by his parents or any one of them has attached himself to a branch from it. And the one, who had been disowned by them, and does not get them to be pleased by him in this day, and he has the ability win them back, has attached himself to a branch from it. And similarly, the one who does anything from the rest of the doors of evil has attached himself to a branch from it.

والذي بعثني بالحق نبيا، إن المتعلقين بأغصان شجرة طوبى ترفعهم تلك الاغصان إلى الجنة - وإن المتعلقين بأغصان شجرة الزقوم تخفضهم تلك الاغصان إلى الجحيم -

By the One Who^azwj Sent me^saww as a true Prophet^saww, as for those who have attached themselves to the branches of the Tree of *Tooba*, these branches will elevate them to the Paradise. And as for those who have attached themselves to the Tree of *Zaqqoom*, these branches will lower them into the Abyss.

ثم رفع رسول الله (صلى الله عليه وآله) طرفه إلى السماء مليا، وجعل يضحك ويستبشر ثم خفض طرفه إلى الارض، فجعل يقطب ويعبس، ثم أقبل على أصحابه فقال: والذي بعث محمد بالحق نبيا، لقد رأيت شجرة طوبى ترتفع - أغصانها - وترفع المتعلقين بها إلى الجنة، ورأيت منهم من تعلق منها بغصن ومنهم من تعلق منها بغصنين أو بأغصان على حسب اشتمالهم على الطاعات، وإني لارى زيد بن حارثة قد تعلق بعامة أغصانها فهي ترفعه إلى أعلى عاليها، فلذلك ضحكت واستبشرت ثم نظرت إلى الارض، فوالذي بعثني بالحق نبيا، لقد رأيت شجرة الزقوم تنخفض أغصانها وتخفض المتعلقين بها إلى الجحيم، ورأيت منهم من تعلق بغصن، ورأيت منهم من تعلق منها بغصنين، أو بأغصان، على حسب اشتمالهم على القبائح، وإني لارى بعض المنافقين قد تعلق بعامة أغصانها، وهي تخفضه إلى أسفل دركاتها فلذلك عبست وقطبت.

Then the Messenger of Allah^saww raised his^saww head to look towards the sky, and he^saww smiled and was happy. Then he^saww lowered his^saww head towards the ground, and he^saww was sad and grimaced. Then he^saww turned towards his^saww companions and said: 'By the One Who^azwj Sent Muhammad^saww as a true Prophet^saww, I^saww have seen the Tree of *Tooba* raising its branches, elevating those attached to them to the Paradise, and I^saww have seen from them one who had attached himself to one branch, and one who had attached himself to two branches or more, according to his inclusion in obedient deeds. And, I^saww saw Zayd Bin Harisa attached to the generality of its branches which elevated him to the highest elevations, and that is why I^saww smiled and showed signs of happiness.

Then I^saww looked towards the earth. By the One Who^azwj Sent me^saww as a true Prophet^saww, I^saww saw the Tree of *Zaqqoom* lowering its branches and those that were attached to these down into the Abyss. And, I^saww from among them one who had attached himself to one branch, and I^saww from among them one who had attached himself to two branches or more, according to his inclusion in ugly deeds. And, I^saww saw some hypocrites attached to the generality of its branches, and these were lowering them to the lowest levels, that is why I^saww frowned'.

قال: ثم أعاد رسول الله (صلى الله عليه وآله) بصره إلى السماء ينظر إليها مليا وهو يضحك ويستبشر، ثم خفض طرفه إلى الارض وهو يقطب ويعبس. ثم أقبل على أصحابه فقال: يا عباد الله أما لو رأيتم ما رآه نبيكم محمد إذا لاظمأتم لله بالنهار أكبادكم، ولجوعتم له بطونكم، ولاسهرتم له ليلكم، ولانصبتم فيه أقدامكم وأبدانكم، ولانفدتم بالصدقة أموالكم، وعرضتم للتلف في الجهاد أرواحكم.

Imam Hassan Al-Askari[asws] said: 'Then the Messenger of Allah[saww] gazed towards the sky, and he[saww] smiled and was happy, and then he[saww] looked down towards the earth and he[saww] frowned and was sad. Then he[saww] turned towards his[saww] companions and said: 'O servants of Allah[azwj]! Had you seen what your Prophet Muhammad[saww] has seen, you would keep yourselves thirsty for Allah[azwj] during the day and keep your stomachs in hunger for Him[azwj], and would not have slept during the nights for Him[azwj], and would have established your footsteps and bodies for Him[azwj] and would have given charity from your wealth and would have sacrificed your souls for Holy Wars'.

قالوا: وما هو يا رسول الله فداؤك الآباء والامهات والبنون والبنات والاهلون والقرابات؟ قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا لقد رأيت تلك الاغصان من شجرة طوبى عادت إلى الجنة، فنادى منادي ربنا عزوجل خزانها: يا ملائكتي! انظروا كل من تعلق بغصن من أغصان طوبى في هذا اليوم، فانظروا إلى مقدار منتهى ظل ذلك الغصن، فأعطوه من جميع الجوانب مثل مساحته قصورا ودورا وخيرات.

They said: 'And what was it that you[saww] saw, O Messenger of Allah[saww], may our fathers, and mothers, and sons, and daughters, and families, and relatives be sacrificed for you[saww]?' The Messenger of Allah[saww] said: 'By the One Who[azwj] has Sent me[saww] as a true Prophet[saww], I[saww] saw the branches from the Tree of *Tooba* returned to the Paradise. A Caller of our Lord[azwj] the Almighty called out to the Treasurers of Paradise: 'O My[azwj] Angels! Look at all those who are attached to a branch from the branches of *Tooba* in this day. Look to the maximum shadow cast by that branch; give him from all the area around it, palaces and houses and Bounties'.

فاعطوا ذلك: فمنهم من اعطي مسيرة ألف سنة من كل جانب - ومنهم من اعطي ضعفه - ومنهم من اعطي ثلاثة أضعافه، وأربعة أضعافه، وأكثر من ذلك على قدر - قوة - إيمانهم، وجلالة أعمالهم. ولقد رأيت صاحبكم زيد بن حارثة اعطي ألف ضعف ما اعطي جميعهم على قدر فضله عليهم في قوة الايمان وجلالة الاعمال، فلذلك ضحكت واستبشرت.

They give them that, and some among them will be given an area of the travel distance of a thousand years in every direction, and for some it will be given even more, three times as much, four times as much, and more than that in accordance with their beliefs, and majesty of their deeds. And I[saww] have seen your companions, Zayd Bin Harisa being allocated a thousand times more than all of them put together, in accordance of his preference to them in the strength of his beliefs and the majesty of his deeds, that is why I[saww] laughed and was happy'.

ولقد رأيت تلك الاغصان من شجرة الزقوم عادت إلى جهنم، فنادى منادي ربنا خزانها، يا ملائكتي انظروا من تعلق بغصن من أغصان شجرة الزقوم في هذا اليوم فانظروا إلى منتهى

مبلغ حد ذلك الغصن وظلمته، فابنوا له مقاعد من النار من جميع الجوانب، مثل مساحته قصور النيران، وبقاع غيران، وحيات، وعقارب، وسلاسل وأغلال، وقيود، وأنكال يعذب بها. فمنهم من أعد له فيها مسيرة سنة، أو سنتين، أو مائة سنة، أو أكثر على قدر ضعف إيمانهم وسوء أعمالهم. ولقد رأيت لبعض المنافقين ألف ضعف ما اعطي جميعهم على قدر زيادة كفره وشره، فلذلك قطبت وعبست.

'And I^saww have seen those branches from the Tree of *Zaqoom* lowered into Hell. A call from our Lord^azwj called out to its Keepers: 'O My^saww Angels! Look at the ones who are attached to a branch from the branches of the Tree of *Zaqoom* in this day. Look at the area covered by the shade of that branch in all directions, and give them accordingly a seat in the Fire, like the palaces of Fires, and deep ditches, and snakes, and scorpions, and chains and shackles, and prisons to punish them with. Among them will be those who will be given an area the travel distance of a year, or two years, or a hundred years, or more in accordance with the weakness of their faith and evil of their deeds. And I have seen some hypocrites being allocated more than all of them put together in accordance with his increased infidelity and his mischief. That is why I^saww frowned and was sad'.

ثم نظر رسول الله (صلى الله عليه وآله) إلى أقطار الارض وأكنافها، فجعل يتعجب تارة، وينزعج تارة، ثم أقبل على أصحابه فقال: طوبى للمطيعين كيف يكرمهم الله بملائكته، والويل للفاسقين كيف يخذلهم الله، ويكلهم إلى شياطينهم. والذي بعثني بالحق نبيا إني لارى المتعلقين بأغصان شجرة طوبى كيف قصدتهم الشياطين ليغووهم، فحملت عليهم الملائكة يقتلونهم ويثخنونهم ويطردونهم عنهم، فناداهم منادي ربنا: يا ملائكتي ألا فانظروا كل ملك في الارض إلى منتهى مبلغ نسيم هذا الغصن الذي تعلق به متعلق فقاتلوا الشياطين عن ذلك المؤمن وأخروهم عنه، فاني لارى بعضهم، وقد جاءه من الاملاك من ينصره على الشياطين ويدفع عنه المردة.

Then the Messenger of Allah^saww looked towards the boundaries of the earth and its places. Sometimes he^saww wondered and sometimes he^saww was worried. Then he^saww turned towards his^saww companions and said: 'Blessed are the obedient, how they have been Honoured by Allah^azwj by His^azwj Angels.

And, woe be unto the mischief makers, how they have been abandoned by Allah^azwj, and have been left to their Satans. By the One Who^azwj has sent me^saww as a true Prophet^saww, I^saww saw those that were attached to the branches of the Tree of *Tooba*, how the Satans plot to attack them.

Allah^azwj Sends to them Angels who kill them and make them fall off and dispel them. A caller of our Lord^azwj calls out to them: 'O My^azwj Angels! Look at all the kingdoms of the earth covering all of it's corners, to the area covered by the breeze of these branches and kill the Satans and cast them away from that believer'. The Angel goes and helps him against the Satan and wards him away from him.

إلا فعظموا هذا اليوم من شعبان بعد تعظيمكم لشعبان، فكم من سعيد فيه؟ وكم من شقي فيه؟ لتكونوا من السعداء فيه، ولا تكونوا من الاشقياء.

'But, magnify this day of Shaaban after having magnified Shaaban. How many will be happy in this? And how many will be wretched? Be among the happy ones during this, and do not be among the wretched'.

قوله عزوجل: " واستشهدوا شهيدين من رجالكم "

The Words of the Almighty *"and call in to witness from among your men two witnesses" VERSE 282*

372 - قال أمير المؤمنين (عليه السلام): (شهيدين من رجالكم) قال: من أحراركم من المسلمين - العدول -.

The Commander of the Faithful asws said: "*among your men two witnesses*" from the free Muslims – the just ones -.

قال (عليه السلام): استشهدوهم لتحوطوا بهم أديانكم وأموالكم ولتستعملوا أدب الله ووصيته، فان فيهما النفع والبركة، ولا تخالفوهما فيلحقكم الندم، حيث لا ينفعكم الندم.

He asws said: 'Call them to witness, and secure your religion and your wealth by them, and utilise the Method of Allah azwj and His azwj Testament, for in these are benefits and blessings, and do not oppose these both, for you will end up in destruction and disappointment, which will not benefit you at all'.

- في من لا يستجاب دعاؤه: -

REGARDING THOSE WHO'S SUPPLICATIONS ARE NOT ANSWERED

ثم قال أمير المؤمنين (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: ثلاثة لا يستجيب الله لهم بل يعذبهم ويوبخهم: أما أحدهم فرجل ابتلي بامرأة سوء فهي تؤذيه وتضاره، وتعيب عليه دنياه، وتنغصها، وتكدرها، وتفسد عليه آخرته فهو يقول: اللهم يارب خلصني منها يقول الله تعالى: يا أيها الجاهل قد خلصتك منها، جعلت بيدك طلاقها، والتفصي منها، طلقها وانبذها عند نبذ الجورب الخلق الممزق.

Then the Commander of the Faithful asws said: 'I asws heard the Messenger of Allah saww say: 'Allah azwj does not answer Three people, but He azwj Punishes them and Turns Away from them. The first is the man who is married to an evil woman and she hurts him and affects him adversely and disgraces him in the world, disturbs him, and spoils his hereafter. He says: 'Our Allah azwj! O Lord azwj! Finish me from her'. Allah azwj Says: 'O you ignorant! I azwj have Given you the means in your hands. Divorce her, and take her off like the taking off of your old socks'.

والثاني: رجل مقيم في بلد قد استوبله، ولا يحضره، له فيه - كل - مايريده وكل ما التمسه حرمه. يقول: اللهم - يا رب - خلصني من هذا البلد الذي قد استوبلته. يقول الله عزوجل: يا عبدي قد خلصتك من هذا البلد، وقد أوضحت لك طريق الخروج منه، ومكنتك من ذلك، فاخرج منه إلى غيره تجتلب عافيتي وتسترزقني.

And the second one – the man who is established in a city, but has problems therein, and cannot find what he needs and is prevented from what he desires. He says: 'Our Allah azwj! O Lord azwj! Finish me from this city which has troubled me'. Allah azwj the Almighty Says: 'O My azwj servant. You can be finished from this city, and I azwj have Manifested for you ways to depart from it, and Given you the ability for that. Depart from it to another one, supplicate and I azwj will Give you sustenance'.

والثالث: رجل أوصاه الله تعالى أن يحتاط لدينه بشهود، وكتاب، فلم يفعل ذلك، ودفع ماله إلى غير ثقة بغير وثيقة، فجحده، أو بخسة فهو يقول: اللهم - يارب - رد علي مالي. يقول الله عزوجل - له -: يا عبدي قد علمتك كيف تستوثق لمالك، ليكون محفوظا لئلا يتعرض للتلف، فأبيت، فأنت الآن تدعوني، وقد ضيعت مالك وأتلفته وخالفت وصيتي، فلا أستجيب لك.

And the third – a man who has been Told by Allah^{azwj} to keep witnesses for his debts, and write it down, but does not do that, and gives his wealth to another without any documentation, and fights with and ignites a dispute. He says: 'Our Allah^{azwj}! O Lord^{azwj}! Return my wealth to me'. Allah^{azwj} the Almighty Says to him: 'O My^{azwj} servant! I^{azwj} Showed you how to document your agreements so that your wealth would be secured, but you did not adopt the way. Now, you are supplicating to Me^{azwj}, and have wasted your wealth and have gone against My^{azwj} Testament. I^{azwj} will not Answer you'.

ثم قال رسول الله (صلى الله عليه وآله): ـ ألا ـ فاستعملوا وصية الله تفلحوا وتنجوا، ولا تخالفوها فتندموا.

Then the Messenger of Allah^{saww} said: 'Beware! Utilise the Testament of Allah^{azwj}, be victorious and be saved, and do not oppose it, for you will be disappointed'.

373 ـ ثم قال رسول الله (صلى الله عليه وآله): أما إن الله عزوجل كما (أمركم) أن تحتاطوا لانفسكم وأديانكم وأموالكم، باستشهاد الشهود العدول عليكم. فكذلك قد احتاط على عباده ولهم في استشهاد الشهود عليهم فلله عزوجل على كل عبد رقباء من خلقه، ومعقبات من بين يديه، ومن خلفه، يحفظونه من أمر الله ويحفظون عليه ما يكون منه: من أعماله، وأقواله، وألفاظه، وألحاظه، فالبقاع التي تشتمل عليه شهود ربه له أو عليه، والليالي والايام والشهور شهود عليه أو له، وساير عباد الله المؤمنين شهود له أو عليه، وحفظته الكاتبون أعماله شهود له أو عليه، فكم يكون يوم القيامة من سعيد بشهادتها له، وكم يكون يوم القيامة من شقي بشهادتها عليه.

Then the Messenger of Allah^{saww} said: 'Just as Allah^{azwj} the Almighty has Ordered you to take precautions for your selves and your debts and your wealth, by calling to witness just witnesses for you. Similarly, He^{azwj} has Taken precaution on His^{azwj} servants by Allocating a witness on each and every one of them from behind him, and in front of him, preserving him by the Order of Allah^{azwj} whatever that is with him, from his deeds, and his speech, and his words, and his sight.

They remain with him as the witnesses of his Lord^{azwj}, for him or against him, night and day, and wherever the believing servant does they will bear witness for him or against him, and they preserve his deeds in written form as a witness for or against him. He will either come as a happy person on the Day of Judgment if they bear witness for him, or will come as a miserable person if they bear witness against him'.

إن الله عزوجل يبعث يوم القيامة عباده أجمعين وإماءه، فيجمعهم في صعيد واحد فينفذهم البصر، ويسمعهم الداعي، ويحشر الليالي والايام، وتستشهد البقاع والشهور على أعمال العباد،

فمن عمل صالحا شهدت له جوارحه وبقاعه، وشهوره، وأعوامه وساعاته، وأيامه وليالي الجمع وساعاتها وأيامها، فيسعد بذلك سعادة الابد ومن عمل سوءا شهدت عليه جوارحه، وبقاعه، وشهوره، وأعوامه، وساعاته ـ وأيامه ـ وليالي الجمع وساعاتها وأيامها، فيشقى بذلك شقاء الابد.

Allah[azwj] will Gather on the Day of Judgment, all of His[azwj] males and female slaves, gathering them on one ground and sharpen their vision, and make them hear the calls of the claimants. And, He[azwj] will Resurrect the nights and the days, and places and months to bear witness on the deeds of the servants. And the one who has performed good deeds, witnessed by his own body parts, and his months, and his years, and his days and nights altogether, all his time periods, will become happy with that. And, the one who performed evil deeds, his body parts will bear witness against him, and his places, and his months, and his years, and his hours, and his days and nights altogether, and all of his time periods, and he will become miserable by that.

ألا فاعملوا ـ اليوم ـ ليوم القيامة، وأعدوا الزاد ليوم الجمع يوم التناد، وتجنبوا المعاصي، فبتقوى الله يرجى الخلاص، فان من عرف حرمة رجب وشعبان، ووصلهما بشهر رمضان شهر الله الاعظم، شهدت له هذه الشهور يوم القيامة، وكان رجب وشعبان وشهر رمضان شهوده بتعظيمه لها.

But, act on this day for the Day of Judgment, and collect your provisions for the Day of Gathering, the Day of Summoning, and stay away from disobedience. Fear Allah[azwj] to achieve salvation. As for the one who understands the sanctity of Rajab and Shaaban, and the month of Ramadhan the great month of Allah[azwj], these months will bear witness for him on the Day of Judgment, and Rajab, Shaaban and the month of Ramadhan will bear witness that he used to magnify them.

وينادى مناد: يا رجب ويا شعبان ويا شهر رمضان كيف عمل هذا العبد فيكم؟ وكيف كانت طاعته لله عزوجل؟ فيقول رجب وشعبان وشهر رمضان: يا ربنا ما تزود منا إلا استعانة على طاعتك، واستمدادا ـ لمواد ـ فضلك، ولقد تعرض بجهده لرضاك، وطلب بطاقته محبتك. فيقول للملائكة الموكلين بهذه الشهور: ماذا تقولون في هذه الشهادة لهذا العبد؟

And a caller will call out: 'O Rajab, and O Shaaban, and O Month of Ramadhan, how were the deeds performed by this servant, within you? And how was his obedience to Allah[azwj] the Almighty?' Rajab, and Shaaban, and the month of Ramadhan will say: 'O our Lord[azwj]! He has not collected in us except for help for Your[azwj] obedience, and the provisions of Your[azwj] Grace, and has tried to achieve Your[azwj] Pleasure according to his abilities, and has mentioned Your[azwj] Love'. He will say to the Angels about to these months: 'What have you to say in this bearing of your witnesses for his servant?'

فيقولون: يا ربنا صدق رجب وشعبان وشهر رمضان، ما عرفناه إلا متقبلا في طاعتك مجتهدا في طلب رضاك، صائرا فيه إلى البر والاحسان، ولقد كان بوصوله إلى هذه الشهور فرحا مبتهجا وأمل فيها رحمتك، ورجلى فيها عفوك ومغفرتك، وكان عما منعته فيها ممتنعا، وإلى ما ندبته إليه فيها مسرعا، لقد صام ببطنه، وفرجه، وسمعه، وبصره، وسائر جوارحه - ويرجو درجة - ولقد ظلمأ في نهارها، ونصب في ليلها، وكثرت نفقاته فيها على الفقراء والمساكين، وعظمت أياديه وإحسانه إلى عبادك، صحبها أكرم صحبة، وودعها أحسن توديع، أقام بعد انسلاخها عنه على طاعتك، ولم يهتك عند إدبارها ستور حرماتك، فنعم العبد هذا.

They will say: 'O our Lord[azwj]! Rajab, Shaaban and the month of Ramadhan have spoken the truth. We have not known him but to be in diligent in Your[azwj] obedience, striving in the seeking of Your[azwj] Pleasure, coming towards righteousness and doing favours. He used to be happy for the coming of these months and used to be attentive in acting to achieve Your[azwj] Mercy and kept his eye on Your[azwj] Leniency and Forgiveness.

And, that which You[azwj] had Prohibited, he forbid himself from that, and was aggrieved in their passing by. He fasted with his stomach, and his private parts, and his ears, and his eyes, and the rest of his faculties. During the day he went out in Your worship and at nights he stood for Prayers, and spent a lot on the poor and the needy, and greatly extended his hands and favours to Your[azwj] servants, dealing with them in kindness and honour, and bade good farewell to these months, and remained in Your[azwj] obedience even after them, and veiled himself from Your[azwj] Prohibition. This is a good servant'.

فعند ذلك يأمر الله تعالى بهذا العبد إلى الجنة، فتلقاه الملائكة بالحباء والكرامات ويحملونه على نجب النور، وخيول البراق ويصير إلى نعيم لا ينفد، ودار لا تبيد ولا يخرج سكانها، ولا يهرم شبانها، ولا يشيب ولدانها، ولا ينفد سرورها وحبورها ولا يبلى جديدها، ولا يتحول إلى الغموم سرورها، لا يمسهم فيها نصب، ولا يمسهم فيها لغوب، قد أمنوا العذاب، وكفوا سوء الحساب، كرم منقلبهم ومثواهم

After that, Allah[azwj] will Issue the Order to take this servant to the paradise. The Angels will meet him with gifts and honour borne on the camels of light and the horses of lightning taking him to the never ending Bliss, a house which does not perish nor does its population get expelled from it, nor any of its young men age, nor do its children grow older, and its pleasure never runs out, and nor its new things get old, and nor does its pleasure convert into grief, they will not have to toil and nor will weariness come upon them. They will be safe from punishment and will not have to give difficult account, nor will have to move from their resting places.

374 - قال أمير المؤمنين (عليه السلام) في قوله عزوجل: (فان لم يكونا رجلين فرجل وامرأتان) قال: عدلت امرأتان في الشهادة برجل واحد، فاذا كان رجلان، أو رجل وامرأتان، أقاموا الشهادة قضي بشهادتهم.

The Commander of the Faithful[asws] said regarding the Words of the Almighty "*but if there are not two men, then one man and two women*",: 'The amendment of two women in the witnessing for one man, and it was two men, or one man and two women bear witness, then give judgment based on their testimonies'.

قال أمير المؤمنين (عليه السلام): كنا نحن مع رسول الله (صلى الله عليه وآله) - وهو يذاكرنا بقوله تعالى: (واستشهدوا شهيدين من رجالكم) قال: أحراركم دون عبيدكم فان الله تعالى قد شغل العبيد بخدمة مواليهم عن تحمل الشهادات وعن أدائها، وليكونوا من المسلمين منكم فان الله عزوجل - إنما - شرف المسلمين العدول بقبول شهاداتهم، وجعل ذلك من الشرف العاجل لهم، ومن ثواب دنياهم قبل أن يصلوا إلى الآخرة

The Commander of the Faithful[asws] said: 'I[asws] was with the Messenger of Allah[saww], and he[saww] was mentioning to us the Words of the Almighty "*and call in to witness from among your men two witnesses*", said: 'Free men of yours, and not slaves of yours, for Allah[azwj], due to the slaves being busy in serving their masters, has Lifted the burden of bearing witnessing from them, and they should be from the Muslims from among you, for Allah[azwj] the Almighty has Honoured the Muslims by accepting their witnessing from them, and has Granted them this reward in the world before they go to the hereafter.

إذ جاءت امرأة، فوقفت قبالة رسول الله (صلى الله عليه وآله) وقالت: بأبي أنت وامي يا رسول الله أنا وافدة النساء إليك، ما من امرأة يبلغها مسيري هذا إليك إلا سرها ذلك، يا رسول الله، إن الله عزوجل رب الرجال والنساء، وخالق الرجال والنساء، ورازق الرجال والنساء، وإن آدم أبوالرجال والنساء، وإن حواء ام الرجال والنساء، وإنك رسول الله إلى الرجال والنساء. فما بال امرأتين برجل في الشهادة والميراث؟

A woman came up to the Messenger of Allah[saww], stood in front of him[saww] and said: 'May my father and my mother be sacrificed for you, O Messenger of Allah[saww]! I am a representative of a woman to you[saww] who has sent me to you[saww] and she is happy with that. O Messenger of Allah[saww]! Allah[azwj] is the Lord[azwj] of men and women, and the Creator of men and women, and the Sustainer of men and women, and Adam[asws] is the father of the men and women, and Eve[as] is the mother of men and women, and you[saww] are the Messenger of Allah[saww] to the men and women. What is the reason for having two women or one man in matters of witnessing and inheritance?'

فقال رسول الله (صلى الله عليه وآله): - يا - أيتها المرأة إن ذلك قضاء من ملك - عدل، حكيم - لا يجور، ولا يحيف، ولا يتحامل، لا ينفعه ما منعكن، ولا ينقصه مابذل لكن، يدبر الامر بعلمه، يا أيتها المرأة لانكن ناقصات الدين والعقل.

The Messenger of Allah^saww said: 'O you woman! That is the Judgment from the Just and Wise King, Who neither Infringes, nor does He^azwj Deal unjustly or with Prejudice. That which He^azwj Prevents you from does not benefit Him^azwj, and that which He^azwj Gives you does not incur a loss to Him^azwj. He^azwj Plans His^azwj Affairs by His^azwj Knowledge, O you woman. This is because you are deficient in your religion and intellect'.

قالت: يا رسول الله وما نقصان ديننا؟ قال: إن إحداكن تقعد نصف دهرها لا تصلي بحيضة، وإنكن تكثرن اللعن، وتكفرن النعمة تمكث إحداكن عند الرجل عشر سنين فصاعدا يحسن إليها، وينعم عليها، فاذا ضاقت يده يوما، أو خاصمها قالت له: ما رأيت منك خيرا قط. فمن لم يكن من النساء هذا خلقها فالذي يصيبها من هذا النقصان محنة عليها لتصبر فيعظم الله ثوابها، فابشري.

She said: 'O Messenger of Allah^saww! What is the deficiency in our religion?' He^saww said: 'A woman sits half of her life without Praying due to her Menses, and curses frequently, and disbelieves in the bounties. A woman lives with a man for ten years and he is good to her, and gives her bounties. If a day comes when his hand is restricted, she fights with him and says: 'I have never seen from you any good'. And, if this is not found in a woman, then for her patience in this deficiency, Allah^azwj will Grant her great Rewards. So receive this good news'.

ثم قال لها رسول الله (صلى الله عليه وآله): ما من رجل ردي إلا والمرأة الرديه أردى منه، ولامن امرأة صالحة إلا والرجل الصالح أفضل منها، وما ساوى الله قط امرأة برجل إلا ما كان من تسوية الله فاطمة بعلي (عليهما السلام) وإلحاقها به وهي امرأة تفضل نساء العالمين، وكذلك ما كان من الحسن والحسين وإلحاق الله إياهما بالافضلين الاكرمين لما أدخلهم في المباهلة.

Then the Messenger of Allah^saww said to her: 'There is no wicked man but there is a woman more wicked than him, and there is no woman who is good but there is a man who is better than her. **And, Allah^azwj has not Made woman and man to be equal at all except for the equalisation of Fatima^asws with Ali^asws** and joined her^asws with him^asws, and she^asws is a woman who has preference over the women of the worlds. And, similarly, Al-Hasan^asws and Al-Husayn^asws. And Allah^azwj has Joined both of them^asws with the most superior ones^asws and the most prestigious ones^asws when He^azwj Included them^asws in the Imprecation'.

قال رسول الله (صلى الله عليه وآله) فألحق الله فاطمة بمحمد وعلي في الشهادة، وألحق الحسن والحسين بهم (عليهم السلام)، قال الله عزوجل: (فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين).

The Messenger of Allah[saww] said: 'Allah[azwj] Joined Fatima[asws] with Muhammad[saww] and Ali[asws] in the witnessing, and joined Al-Hassan[asws] and Al-Husayn[asws] with them[asws]'. *"But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars" 3:61*.

فكان الابناء الحسن والحسين (عليهما السلام) جاء بهما رسول الله، فأقعدهما بين يديه كجروي الاسد وأما النساء فكانت فاطمة (عليها السلام) جاء بها رسول الله (صلى الله عليه وآله) وأقعدها خلفه كلبوة الاسد وأما الانفس فكان علي بن أبي طالب (عليه السلام) جاء به رسول الله، فأقعده عن يمينه كالاسد، وربض هو (صلى الله عليه وآله) كالاسد، وقال لاهل نجران: هلموا الآن نبتهل، فنجعل لعنة الله على الكاذبين.

At this juncture, the sons were Al-Hassan[asws] and Al-Husayn[asws] that the Messenger of Allah[saww] went with. He[saww] made them[asws] sit in front of him[saww] like the cubs of a lion. And, as for the women, it was Fatima[asws] that the Messenger of Allah[saww] went with and made her[asws] sit behind him[saww] like a lioness. And, as for the self (near ones), it was Ali[asws] Bin Abu Talib[asws] that the Messenger of Allah[saww] went with. He[saww] made him[asws] sit on his[asws] right like a lion, and he[saww] crouched like a lion and said to the people of Najran: 'Come, let us now imprecate! Let the Curse of Allah[azwj] be on the liars!'

فقال رسول الله (صلى الله عليه وآله): اللهم هذا نفسي وهو عندي عدل نفسي، اللهم هذه - نسائي - أفضل نساء العالمين، وقال: اللهم هذان ولداي وسبطاي، فأنا حرب لمن حاربوا، وسلم لمن سالموا،

The Messenger of Allah[saww] said: 'Our Allah[azwj]! This is my[saww] self and he[asws] is with me[saww] like my[saww] own self. Our Allah[azwj]! This is – my[saww] woman – the highest of the women of the worlds'. And he[saww] said: 'Our Allah[azwj]! These two[asws] are my[saww] sons, and my[saww] grandsons. I[saww] fight against those who fight them[asws], and I am peaceful with those that are peaceful with them[asws].

ميز الله بذلك الصادقين من الكاذبين. فجعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أصدق الصادقين وأفضل المؤمنين، فأما محمد فأفضل رجال العالمين، وأما علي فهو نفس محمد أفضل رجال العالمين بعده، وأما فاطمة فأفضل نساء العالمين. وأماالحسن والحسين فسيدا شباب أهل الجنة إلا ما كان من ابني الخالة عيسى ويحيى بن زكريا (عليهم السلام) فان الله تعالى ما ألحق صبيانا برجال كاملي العقول إلا هؤلاء الاربعة: عيسى بن مريم، ويحيى بن زكريا، والحسن، والحسين (عليهم السلام):

Allah[azwj] Differentiated between the truthful from the liars by that! He[azwj] Made Muhammad[saww] and Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] to be the most truthful and the highest of the believers. As for

Muhammadsaww, hesaww is the highest of the men of the worlds, and as for Aliasws, heasws is the 'Self' of Muhammadsaww, the highest of the men of the worlds after himsaww, and as for Fatimaasws, sheasws is the highest of the women of the worlds. And as for Al-Hassanasws and Al-Husaynasws, theyasws are the Chiefs of the youths of the Paradise except for the two cousins, Isaasws and Yahya Bin Zakariyyaasws (John the Baptist), for Allahazwj has not Joined boys with men with complete intellects except for these four – Isa Bin Maryamasws, and Yahya Bin Zakariyyaasws, and Al-Hassanasws and Al-Husaynasws'.

أما عيسى فان الله تعالى حكى قصته وقال " فأشارت إليه قالوا كيف نكلم من كان في المهد صبيا " قال الله عزوجل حاكيا عن عيسى (عليه السلام): (قال إني عبدالله آتاني الكتاب وجعلني نبيا) الآية.

As for Isaasws, Allahazwj has Related hisasws story and Said: "*But she pointed to him. They said: How should we speak to one who was a child in the cradle?*" *19:29* Allahazwj the Almighty Said, Telling from Isaasws: "*He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet*" *19:30* the Verse.

وقال في قصة يحيى (يا زكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سميا). قال: لم نخلق أحدا قبله اسمه يحيى، فحكى الله قصته إلى قوله: (يا يحيى خذ الكتاب بقوة وآتيناه الحكم صبيا)

And Heazwj Said in the story of Yahyaasws "*O Zakariya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal*" *19:7* Heasws said: 'No one created before himasws had the name Yahya. Allahazwj Relates hisasws story until Hisazwj Words "*O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child*" *19:12*

قال: ومن ذلك الحكم أنه كان صبيا فقال له الصبيان: هلم نلعب. فقال: اوه والله ما للعب خلقنا، وإنما خلقنا للجد لامر عظيم.

Heasws said: 'And from that wisdom of hisasws when heasws was a boy, the other boys said to him: 'Let us play'. Heasws said: 'Oh, and Allahazwj did not Create us to play, and we have been Created for a great affair'.

ثم قال (وحنانا من لدنا) يعني تحننا ورحمة على والديه وسائر عبادنا (وزكوة) يعني طهارة لمن آمن به وصدقه (وكان تقيا) يتقي الشرور والمعاصي (وبرا بوالديه) محسنا إليهما مطيعا لهما

(ولم يكن جبارا عصيا) يقتل على الغضب ويضرب على الغضب، لكنه ما من عبد، عبدالله عزوجل إلا وقد أخطأ أو هم بخطأ ماخلا يحيى بن زكريا، فانه لم يذنب، ولم يهم بذنب.

Then He^azwj^ Says: "*And tenderness from Us*" Meaning, compassion and mercy towards his^asws^ parents and the rest of Our servants "*and purity*" meaning, purity for those that believed in him^asws^ and ratified him^asws^ "*and he was one who guarded (against evil)*" guarding against mischief and disobedience "*And dutiful to his parents*" good towards them and obedient to them both "*and he was not insolent, disobedient*" kill someone in anger or strike someone in anger, but there is no servant, servant of Allah^azwj^ the Almighty, but that he erred or they erred, except for Yahya Bin Zakariyya^asws^, for he^asws^ never sinned, even trivial ones.

ثم قال الله عزوجل: (وسلام عليه ويوم ولد ويوم يموت ويوم يبعث حيا). وقال في قصة يحيى وزكريا: (هنالك دعا زكريا ربه قال رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء) يعني لما رأى زكريا عند مريم فاكهة الشتاء في الصيف، وفاكهة الصيف في الشتاء، وقال لها: (يا مريم أنى لك هذا؟ قالت هو من عند الله إن الله يرزق من يشاء بغير حساب) وأيقن زكريا أنه من عند الله، إذ كان لا يدخل عليها أحد غيره، قال عند ذلك في نفسه: إن الذي يقدر أن يأتي مريم بفاكهة الشتاء في الصيف، وفاكهة الصيف في الشتاء، لقادر أن يهب لي ولدا، وإن كنت شيخا، وكانت امرأتي عاقرا، فهنالك دعا زكريا ربه فقال: (رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء).

Then the Almighty Said: "*And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life*". And He^azwj^ Said in the story of Yahya^asws^ and Zakariyya^asws^: "*There did Zakariya pray to his Lord; he said: My Lord! Grant me from Thee good offspring; surely Thou art the Hearer of prayer*" *3:38* meaning, when Zakariyya^asws^ saw Maryam^asws^ had the winter fruits in the summer, and summer fruits in the winter, said to her: "*He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure*" *3:37* And Zakariyya^asws^ ascertained that these were from Allah^azwj^, for no one other than himself^asws^ had come to her. He^asws^ said to himself^asws^: 'Surely He^azwj^ Who has the Power to Give to Maryam^asws^ winter fruits in the summer, and summer fruits in the winter, does have the Power to Endow to me^asws^ a son, although I^asws^ am and old man and my^asws^ wife is barren. That is the supplication of Zakariyya^asws^ to his^asws^ Lord^azwj^. He^asws^ said: "*My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer*".

قال الله عزوجل: (فنادته الملائكة) يعني نادت زكريا. (وهو قائم يصلي في المحراب: إن الله يبشرك بيحيى مصدقا بكلمة من الله) قال: مصدقا يصدق يحيى بعيسى (عليهما السلام): (وسيدا) يعني رئيسا في طاعة الله على أهل طاعته (وحصورا) وهو الذي لا يأتي النساء (ونبيا من الصالحين) ِممشا)سزصزفز(فاث ِمةهلافغٍشهي: طوقال: وكان أول تصديق يحيى بعيسى

(عليهما السلام) أن زكريا كان لا يصعد إلى مريم في تلك الصومعة غيره، يصعد إليها يسلم، فاذا نزل أقفل عليها، ثم فتح لها من فوق الباب كوة صغيرة يدخل عليها منها الريح.

Allah[azwj] the Almighty Says: "*Then the angels called to him*" Meaning, called to Zakariyy [asws]. "*as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah*" Verification, verifying Yahya[asws] by Isa[asws] "*and honorable*" meaning, governance in the obedience of Allah[azwj] on the obedient people "*and chaste*" and he[as] will be one who will not go to women "*and a prophet from among the good ones*" an offspring of good Prophets[asws]. The verification of Yahya[asws] by Isa[asws] was that no one apart from Zakariyya[asws] used to climb up to the room of Maryam[asws] by a ladder. Whenever he[asws] used to climb down, he used to lock it from outside, and then opened a small opening on top of the door, for air to come to her[asws].

فلما وجد مريم قد حبلت ساءه ذلك، وقال في نفسه: ما كان يصعد إلى هذه أحد غيري وقد حبلت، الآن أفتضح في بني إسرائيل، لا يشكون أني أحبلتها. فجاء إلى امرأته، فقال لها ذلك، فقالت: يا زكريا لا تخف فان الله لا يصنع بك إلا خيرا.

When he[asws] found Maryam[asws] to have conceived, he[asws] was grieved by this and said to himself[asws]: 'No one other than myself[asws] climbs up to her[asws] and now she[asws] is expecting. Soon this will be manifest to the Children of Israel, and they will suspect me[asws]. He[asws] went to his[asws] wife and told her of that. She said: 'O Zakariyya[asws]! Do not fear, for Allah[azwj] will not Deal with you[asws] except with Goodness'.

وائتني بمريم أنظر إليها، وأسألها عن حالها، فجاء بها زكريا إلى امرأته، فكفى الله مريم مؤونة الجواب عن السؤال ولما دخلت إلى اختها - وهي الكبرى ومريم الصغرى - لم تقم إليها امرأة زكريا فأذن الله ليحيى وهو في بطن امة فنخس بيده - في بطنها - وأزعجها ونادى امه: تدخل إليك سيدة نساء العالمين، مشتملة على سيد رجال العالمين، فلا تقومين إليها؟! فانزعجت، وقامت إليها، وسجد يحيى وهو في بطن امه لعيسى بن مريم.

'Bring Maryam[asws] to me so that I can look at her[asws], and ask her[asws] about her[asws] condition'. Zakariyya[asws] went with her[asws] to his[asws] wife. Allah[azwj] Saved Maryam[asws] from the trouble of answering the questions when she[asws] entered to her[asws] sister – and she was older and Maryam[asws] was younger – The wife of Zakariyya[asws] did not stand up for her in respect. Allah[azwj] Permitted Yahya[asws], and he[asws] was in the womb of his[asws] mother, to gesture with his[asws] hands – inside the womb – disturbed his[asws] mother and called out: 'The chieftess of the women of the worlds is entering, containing the chief of the men of the worlds. You are not standing up for her?' She stood up for her[asws], and Yahya[asws] prostrated to the mother of Isa[as] Bin Maryam[as], whilst in the womb.

فذلك أول تصديقه له، فذلك قول رسول الله (صلى الله عليه وآله) في الحسن وفي الحسين (عليهما السلام) إنهما سيدا شباب أهل الجنة إلا ما كان من ابني الخالة " عيسى ويحيى ".

And that was the first verification of his[as]. That is in the words of the Messenger of Allah[saww] regarding Al-Hassan[asws] and Al-Husayn[asws] that they both are the chiefs of the youths of Paradise except with the two cousins, Isa[asws] and Yahya[asws].

ثم قال رسول الله (صلى الله عليه وآله): هؤلاء الاربعة عيسى ويحيى والحسن والحسين وهب الله لهم الحكم، وأبانهم بالصدق من الكاذبين، فجعلهم من أفضل الصادقين في زمانهم، وألحقهم بالرجال الفاضلين البالغين. وفاطمة (عليهما السلام) جعلها من أفضل الصادقين لما ميز الصادقين من الكاذبين. وعلي (عليه السلام) جعله نفس رسول الله (صلى الله عليه وآله). ومحمد رسول الله (صلى الله عليه وآله) جعله أفضل خلق الله عزوجل.

Then the Messenger of Allah[saww] said: 'These four, Isa[asws] and Yahya[asws] and Al-Hassan[asws] and Al-Husayn[asws] were Endowed with wisdom by Allah[azwj] and were differentiated by their[asws] truthfulness from the liars. They[asws] were made to be the most truthful in their[asws] time, and were joined with men of the highest virtues. Fatima[asws] was made to be the most truthful when there was the differentiation between the truthful and the liars. And Ali[asws] was made to be the 'Self' of the Messenger of Allah[saw], and Muhammad[asws] the Messenger of Allah[azwj] was made to be the highest of the creation of Allah[azwj] the Almighty'.

ثم قال رسول الله (صلى الله عليه وآله): إن لله عزوجل خيارا من كل ما خلقه، فله من البقاع خيار، وله من الليالي - خيار -، و - من - الايام خيار، وله من الشهور خيار، وله من عباده خيار، وله من خيارهم خيار: فأما خياره من البقاع فمكة، والمدينة، وبيت المقدس، وإن صلاة في مسجدي هذا أفضل من ألف صلاة فيما سواه إلا المسجد الحرام والمسجد الاقصى - يعني مكة وبيت المقدس -.

Then the Messenger of Allah[saww] said: 'Allah[azwj] has Chosen the special ones, from everything that He[saww] has Created. Chosen from the places, and Chosen from the nights, and Chosen from the days, and Chosen from the months, and Chosen from His[azwj] servants, and Chosen from the Chosen ones[as]. As for the Chosen places, these are Mecca, and Medina, and Bayt Al-Maqdas, and the Prayers in these Mosques are better than a thousand Prayers in other places except for the Mosque of Sanctuary and the Mosque of Al-Aqsa – meaning Mecca and Bayt Al-Maqdas'.

وأما خياره من الليالي فليالي الجمع، وليلة النصف من شعبان، وليلة القدر، وليلتا العيد.

As for the Chosen ones from the nights are the night of Friday, and the night of the middle of Shaaban, and the Night of Power, and the nights of Eid.

وأما خياره من الايام فأيام الجمع، والاعياد.

And as for the Chosen ones from the days, are the days of Friday and the Eids.

وأما خياره من الشهور فرجب، وشعبان، وشهر رمضان.

And as for the Chosen ones from the months, are Rajab, and Shaaban, and the month of Ramadhan.

وأما خياره من عباده فولد آدم، وخياره من ولد آدم من اختارهم على علم منه بهم، فان الله عزوجل لما اختار خلقه، اختار ولد آدم، ثم اختار من ولد آدم العرب ثم اختار من العرب مضر، ثم اختار من مضر قريشا، ثم اختار من قريش هاشما ثم اختارني من هاشم، وأهل بيتي كذلك، فمن أحب العرب فيحبني واحبهم، ومن أبغض العرب فيبغضي وابغضهم.

And as for the Chosen ones from His [azwj] servants, are the Children of Adam[asws], and Chosen from the Children of Adam[asws] those that He[azwj] Knew about. When Allah[azwj] the Almighty Chose His[azwj] Creation, He[azwj] Chose the Children of Adam[asws], then Chose from the Children of Adam[asws] the Arabs, then Chose from the Arabs the Clan of Muzar, then Chose from the Clan of Muzar, Qureysh, then Chose from Qureysh, Hashmites, then Chose me[saww] from the Hashimites, and the People of my[saww] Household[asws], like that. Whoever loves the Arabs has loved me[saww] and I[saww] love him, and one who hates the Arabs, has hated me[saww] and I[saww] hate him'.

ـ فضائل شهر رمضان ـ

VIRTUES OF THE MONTH OF RAMADHAN

وإن الله عزوجل اختار من الشهور شهر رجب، وشعبان، وشهر رمضان: فشعبان أفضل الشهور إلا مما كان من شهر رمضان، فانه أفضل منه، وإن الله عزوجل ينزل في شهر رمضان من الرحمة ألف ضعف ما ينزل في سائر الشهور، ويحشر شهر رمضان في أحسن صورة، فيقيمه ـ في القيامة ـ على قلة لا يخفى وهو عليها على أحد ممن ضمه ذلك المحشر، ثم يأمر، فيخلع عليه من كسوة الجنة وخلعها وأنواع سندسها وثيابها، حتى يصير في العظم بحيث لا ينفذه بصر، ولا يعي علم مقداره اذن ولا يفهم كنهه قلب.

And Allah^azwj has Chosen from the months, the months of Rajab, and Shaaban, and the month of Ramadhan. Shaaban is the most preferable of the months except for the month of Ramadhan, for this is higher than that. And, Allah^azwj Sends Down Mercy in the month of Ramadhan, a thousand times more than what He^azwj Sends down in the rest of the months.

And, He^azwj Will Resurrect the month of Ramadhan in a beautiful image, and Make it stand in the Day of Judgment, on a fort which will not be hidden from any one from the resurrected ones. Then, He^azwj will Order to be sent to it the garments of Paradise from different types of silk clothes until the eyes will not be able to see it properly for having been stunned by it, and ears will not be able to hear about it and those who hear will not be able to understand it.

ثم يقال للمنادي من بطنان العرش: ناد! فينادي: يا معشر الخلائق أما تعرفون هذا؟ فيجيب الخلائق يقولون: بلى لبيك داعي ربنا وسعديك، أما إننا لا نعرفه.

Then a caller will call out from the middle of the Throne: 'O group of creatures, do you know who this is?' The creation will say: 'Yes, O caller of our Lord^azwj, we are here at your service, but we do not know who this is'.

ثم يقول منادي ربنا: هذا شهر رمضان ما أكثر من سعد به منكم؟ وما أكثر من شقي به؟ ألا فليأته كل مؤمن له، معظم بطاعة الله فيه، فليأخذ حظه من هذه الخلع فتقاسموها بينكم على قدر طاعتكم الله، وجدكم.

Then the caller of our Lord^azwj will say: 'This is the month of Ramadhan, and a lot of you will become happy by it and a lot of you will be miserable by it. But, it will give to every believer that magnified it by the obedience to Allah^azwj in it,

and each one will get his share of the garments and divided in between yourselves in accordance of your obedience to Allah[azwj] found in you'.

قال: فيأتيه المؤمنون الذين كانوا لله ـ فيه ـ مطيعين، فيأخذون من تلك الخلع على مقادير طاعتهم ـ التي كانت ـ في الدنيا. فمنهم من يأخذ ألف خلعة، ومنهم من يأخذ عشرة آلاف. ومنهم من يأخذ أكثر من ذلك وأقل، فيشرفهم الله تعالى بكراماته.

He[asws] said: 'It will give to every believer in accordance to his obedience of Allah[azwj] and they will take those garments in accordance of their obedience that they used to have in the world. And from them will be those who will take a thousand garments, and from them will be those who will take ten thousand. And from them will be those who will take more than that or less. Allah[azwj] will Make them to be Prestigious.

ألا وإن أقواما يتعاطون تناول تلك الخلع، يقولون في أنفسهم: لقد كنا بالله مؤمنين وله موحدين، وبفضل هذا الشهر معترفين، فيأخذونها، ويلبسونها، فتنقلب على أبدانهم مقطعات نيران، وسرابيل قطران، يخرج على كل واحد منهم بعدد كل سلكة من تلك الثياب أفعى وعقرب وحية، وقد تناولوا من تلك الثياب أعدادا مختلفة على قدر إجرامهم: كل من كان جرمه أعظم فعدد ثيابه أكثر.

But, there will be a group of people who would like to take these garments, saying to themselves: 'We used to be believers in Allah[azwj], and His[azwj] Unity, and were aware of the superiority of this month'. They will take them and put them on, but the outfits will get converted on their bodies to pieces of fire and garments of tar, and there will come out of each one of them, in accordance to the number of their clothes, snakes and scorpions and serpents, and they will have taken the number of garments in accordance with the number of crimes they had committed. Whoever had committed the greatest crimes, will have the highest number of such clothes.

فمنهم الآخذ ألف ثوب، ومنهم الآخذ عشرة آلاف ثوب، ومنهم من يأخذ أكثر من ذلك، وإنها لاثقل على أبدانهم من الجبال الرواسي على الضعيف من الرجال، ولولا ما حكم الله تعالى بأنهم لا يموتون لماتوا من أقل قليل ذلك الثقل والعذاب.

Among them will be those who would have taken a thousand garments, and from them will be those who would have taken ten thousand clothes, and from them will be those who would have taken more than that. And, these clothes will be heavier on their bodies than a mountain on top of the head of a weak man. And, had not Allah[azwj] Ordered for them not to die, they would have all died as a result of the smallest of the weight of this Punishment.

ثم يخرج عليهم بعدد كل سلكة في تلك السرابيل من القطران ومقطعات النيران أفعى وحية وعقرب وأسد ونمر وكلب من سباع النار، فهذه تنهشه، وهذه تلدغه وهذا يفترسه، وهذا يمزقه وهذا يقطعه.

Then will come out to them, a number in accordance to these garments of tar and pieces of fire, snake, and scorpion and lion and tiger, and dog made from the fire. These will bite, and these will sting, and this will tear, and this will cut, and this will break them.

يقولون: يا ويلنا مالنا تحولت علينا ـ هذه الثياب، وقد كانت من سندس واستبرق وأنواع خيار ثياب الجنة تحولت علينا ـ مقطعات النيران، وسرابيل قطران وهي على هؤلاء ثياب فاخرة ملذذة منعمة؟! فيقال لهم: ذلك بما كانوا يطيعون في شهر رمضان وكنتم تعصون، وكانوا يعفون وكنتم تزنون، وكانوا يخشون ربهم وكنتم تجترئون، وكانوا يتقون السرقة وكنتم تسرقون، وكانوا يتقون ظلم عباد الله وكنتم تظلمون، فتلك نتائج أفعالهم الحسنة! وهذه نتائج أفعالكم القبيحة.

They will say: 'Oh, woe be unto us! What have these clothes turned into for us, and they used to be of silk and brocade and types of good clothing of Paradise. These have been converted to us as pieces of fire, and clothes of tar, but (look up) on those ones, they are luxurious clothes of blessings? It will be said to them: 'That is because they were obedient in the month of Ramadhan and you were disobedient, and they were chaste and you committed adultery, and they feared their Lord^azwj and you were audacious, and they feared theft and you were thieves, and they feared being unjust and you were the unjust. That is the result of their good deeds and this is the result of your devious deeds.

فهم في الجنة خالدون لا يشيبون فيها ولا يهرمون، ولا يحولون عنها ولا يخرجون ولا يقلقون فيها ولا يغتمون، بل هم فيها مسرورون، فرحون، مبتهجون، آمنون، مطمئنون لا خوف عليهم ولا هم يحزنون.

They (the obedient ones) will be abiding in Paradise eternally, not growing old in there and not getting weaker, and not getting displaced from there and not being expelled, and not getting worried and not getting stressed, but they will be in there in delight, happy, thrilled, safe, satisfied, no fear being for them and no grief.

وأنتم في النار خالدون، تعذبون فيها وتهانون، ومن نيرانها إلى زمهريرها تنقلون، وفي حميمها تغمسون، ومن زقومها تطعمون، وبمقامعها تقمعون وبضروب عذابها تعاقبون لا أحياء أنتم فيها

ولاتموتون أبد الآبدين، إلا من لحقته منكم رحمة رب العالمين، فخرج منها بشفاعة محمد أفضل النبيين بعد ـ مس ـ العذاب الاليم والنكال الشديد.

And you will be living in the Fire eternally, being Punished therein and humiliated, and transferred from its Fires to the excessive cold, and in the boiling water you will be immersed, and from the tree of *Zaqqoom* you shall be fed, and will be tormented by being whipped and Punished. You will neither live therein nor will you die, it will be for ever and ever, except for the one who is Touched by the Mercy of the Lord azwj of the worlds, he shall exit from it by the intercession of Muhammad saww and highest of the Prophets asws, after he has been touched by the painful Punishments and severe torments.

ثم قال رسول الله (صلى الله عليه وآله): يا عباد الله فكم من سعيد بشهر شعبان في ذلك، وكم من شقي هناك، ألا انبئكم بمثل محمد وآله؟ قالوا: بلى يا رسول الله.

Then the Messenger of Allah saww said: 'O servants of Allah azwj! How many of you will be happy by the month of Shaaban in that, and how many will be miserable over there. Shall I saww give you the news by the example of Muhammad saww and his saww Progeny asws?'

قال: محمد في عباد الله كشهر رمضان في الشهور، وآل محمد في عباد الله كشهر شعبان في الشهور. وعلي بن أبي طالب (عليه السلام) في آل محمد كأفضل أيام شعبان ولياليه، وهو ليلة النصف ويومه. وسائر المؤمنين في آل محمد كشهر رجب في شهر شعبان، هم درجات عند الله وطبقات، فأجدهم في طاعة الله أقربهم شبها بآل محمد.

He asws said: 'Muhammad saww, is the service of Allah azwj, is like the month of Ramadhan in the months, and the Progeny asws of Muhammad saww in the service of Allah azwj is like the month of Shaaban in the months. And Ali asws Bin Abu Talib asws in the Progeny asws of Muhammad saww, is like the superiority of the days to the nights of Shaaban, and he asws is the night of the middle of it and its day. And the rest of the believers in the Progeny asws of Muhammad saww are like the month of Rajab compared to the month of Shaaban. For them are ranks and level with Allah azwj in accordance with their obedience to Allah azwj as they get closer to the Progeny asws of Muhammad saww.

ألا انبئكم برجل قد جعله الله من آل محمد كأوائل أيام ـ رجب من أوائل أيام ـ شعبان؟: قالوا: بلى يا رسول الله. قال: هو الذي يهتز عرش الرحمن بموته، وتستبشر الملائكة في السماوات بقدومه، وتخدمه في عرصات القيامة وفى الجنان من الملائكة ألف ضعف عدد أهل الدنيا من أول الدهر إلى آخره، ولا يميته الله في هذه الدنيا حتى يشفيه من أعدائه ويشفي صاحبا له، وأخا في الله مساعدا له على تعظيم آل محمد.

'Shall Isaww inform you of a man, from the Progenyasws of Muhammadsaww whom Allahazwj has Made to be like the initial days of Rajab compared to the initial days of Shaaban? They said: 'Yes, O Messenger of Allahsaww!' Hesaww said: 'He is such a man whose death will shake the Throne of the Beneficent, and upon whose arrival the Angels will be happy, and they will serve him on the Plains of the Day of Judgment and in the Paradise whose number is a thousand times more than the people of this world from the beginning of its time to its end. And, Allahazwj will not Let him die in this world until he and his companions and his brothers in Islam, who magnify the Progenyasws of Muhammadsaww, become satisfied from dealing with his enemies'.

قالوا: ومن ذلك يا رسول الله؟. قال: ها هو مقبل عليكم غضبانا، فأسألوه عن غضبه، فان غضبه لآل محمد خصوصا لعلي بن أبي طالب (عليه السلام). فطمح القوم بأعناقهم، وشخصوا بأبصارهم، ونظروا، فاذا أول طالع عليهم " سعد بن معاذ " وهو غضبان، فأقبل، فلما رآه رسول الله (صلى الله عليه وآله) قال له: يا سعد أما إن غضب الله لما غضبت له أشد، فما الذي أغضبك؟ حدثنا بما قلته في غضبك حتى احدثك بما قالته الملائكة لمن قلت له، وما قالته الملائكة لله عزوجل وأجابها الله عزوجل به.

They said: 'And who is that O Messenger of Allahsaww?' Hesaww said: 'This is the one who is coming towards you in an angry state. Ask him about his anger, for his anger will be for the progenyasws of Muhammadsaww, especially Aliasws Bin Abu Talibasws'. The people turned their heads to look around, with wide open eyes, and looked. The first one to come towards them was Sa'd Bin Muaz, and he was angry. He came over and when the Messenger of Allahsaww saw him, hesaww said to him: 'O Sa'd! Allahazwj was Infuriated when you got very angry, what has made you angry? Narrate what you said in your anger, and Isaww will narrate to you what the Angels said about the one whom you spoke to, and what the Angels said to Allahazwj the Almighty, and what Allahazwj Answered them?'.

فقال سعد: بأبي أنت وامي يا رسول الله، بينا أنا جالس على بابي، وبحضرتي نفر من أصحابي الانصار، إذ تمادى رجلان من الانصار، فرأيت في أحدهما النفاق فكرهت أن أدخل بينهما مخافة أن يزداد شرهما، وأردت أن يتكافا فلم يتكافا، وتماديا في شرهما حتى تواثبا إلى أن جرد كل واحد منهما السيف على صاحبه، فأخذ هذا سيفه وتسره، وهذا سيفه وترسه وتجاولا وتضاربا، فجعل كل واحد منهما يتقي سيف صاحبه بدرقته، وكرهت أن أدخل بينهما مخافة أن تمتد إلي يد خاطئة، وقلت في نفسي: اللهم انصر أحبهما لنبيك وآله.

Sa'd said: 'May my father and mother be sacrificed for yousaww, O Messenger of Allahsaww! I was sitting by my door, and in my presence were a number of my companions from the 'Ansawers' (Helpers). Two men from the Helpers started arguing. I saw hypocrisy in one of them but abhorred getting involved between them in the fear that their mischief might increase, and I wanted them to come to an agreement, but they did not. Their mischief increased to such (a level) that each one of them unsheathed their swords. This one took a

sword and unsheathed it, and this one took a sword and unsheathed it and started striking at each other and defending their blows with their shields. I did not like to get involved in the fear lest one of them might hit me by mistake. I said to myself: 'Our Allah[azwj]! Help the one who loves Your Prophet[saww] and his[saww] Progeny[asws]'.

فما زالا يتجاولان ولا يتمكن واحد منهما من الاخر إلى أن طلع علينا أخوك علي ابن أبي طالب (عليه السلام) فصحت بهما: هذا علي بن أبي طالب (عليه السلام) لم توقراه؟ فوقراه وتكافا، فهذا أخو رسول الله (صلى الله عليه وآله) وأفضل آل محمد.

None of them stopped fighting, until Ali[asws] Bin Abu Talib[asws], your[saww] brother, came up towards us. I said to them both: 'This is Ali[asws] Bin Abu Talib[asws], would you are not respect him[asws]? Pay him[asws] your respects for this is the brother of the Messenger of Allah[saww] and the highest of the Progeny[asws] of Muhammad[saww]!'

فأما أحدهما، فانه لما سمع مقالتي رمى بسيفه ودرقته من يده. وأما الاخر فلم يحفل بذلك، فتمكن لاستسلام صاحبه منه، فقطعه بسيفه قطعا أصابه بنيف وعشرين ضربة، فغضبت عليه، ووجدت من ذلك وجدا شديدا، وقلت له: يا عبدالله بئس العبد أنت لم توقر أخا رسول الله، وأثخنت بالجراح من وقره، وقد كان ذلك قرنا كفيا بدفاعك عن نفسه، وما تمكنت منه إلا بتوقيره أخا رسول الله (صلى الله عليه وآله).

As for one of them, when he heard what I said, threw down his sword and shield from his hands. And as for the other one, he did not pay any attention to that, and when he saw the other one to be defenceless, he attacked him and inflicted twenty wounds on him. I was angry with him and found it very severe upon myself. I said to him: 'O servant of Allah[azwj]! You are an evil person. You did not respect the brother[asws] of the Messenger of Allah[saww], and wounded the one who bravely showed respect for him[asws]. And, he was an equal to you in his defence, and you did not overcome him except for his respecting the brother[asws] of the Messenger of Allah[saww]'.

فقال رسول الله (صلى الله عليه وآله): فما الذي صنع علي بن أبي طالب (عليه السلام) لما كف صاحبك وتعدى عليه الآخر؟ قال: جعل ينظر إليه وهو يضربه بسيفه، لا يقول شيئا، ولا يمنعه ثم جاز وتركهما، وإن ذلك المضروب لعله باخر رمق.

The Messenger of Allah[saww] said: 'What did Ali[asws] Bin Abu Talib[asws] do when your companion withheld his hand against the other one?' He said: 'He[asws] looked on at him, and he was being struck by the sword of the other one, did not say anything, and did not prevent him. Then he[asws] left both of them, although the struck one was perhaps was taking his last breath'.

فقال رسول الله صلى الله (عليهما السلام): يا سعد لعلك تقدر أن ذلك الباغي المتعدي ظافر إنه ما ظفر، يغنم من ظفر بظلم؟! إن المظلوم يأخذ من دين الظالم أكثر مما يأخذ الظالم من دنياه، إنه لا يحصد من المر حلو، ولا من الحلو مر.

The Messenger of Allah[saww] said: 'O Sa'd! If you think that, the rebel was victorious, he was not. Where is the victory by injustice? The oppressed takes from the religion of the oppressor more than what the oppressor took from the oppressed in this world by his injustice. You cannot get bitter taste from the sweet, nor can you get sweet taste from the bitter'.

وأما غضبك لذلك المظلوم على ذلك الظالم فغضب الله له أشد من ذلك وغضب الملائكة ـ على ذلك الظالم لذلك المظلوم ـ. وأما كف علي بن أبي طالب (عليه السلام) عن نصرة ذلك المظلوم، فان ذلك لما أراد الله من إظهار آيات محمد في ذلك، لا احدثك يا سعد بما قال الله وقالته الملائكة. لذلك الظالم ولذلك المظلوم ولك، حتى تأتيني بالرجل المثخن فترى فيه آيات الله المصدقة لمحمد.

And as for your anger on that oppressor for that injustice of his, Allah[azwj] is even more Angry on him and the Angels on the oppressor for that injustice. And as for the withholding of Ali[asws] Bin Abu Talib[asws] from helping that oppressed, it was because Allah[azwj] has Intended to Manifest the Signs of Muhammad[saww] in that. I[azwj] will narrate to you, O Sa'd, what Allah[azwj] has Said and what the Angels said about that oppressor, and the injustice and about you, until you bring to me[saww] the wounded man and see in him the Signs of Allah[azwj] and the verification of Muhammad[saww]'.

فقال سعد: يا رسول الله، وكيف آتي به وعنقه متعلقة بجلدة رقيقة ويده ورجله كذلك، وإن حركته تميزت أعضاؤه وتفاصلت؟ فقال رسول الله (صلى الله عليه وآله): يا سعد إن الذي ينشئ السحاب ولا شئ منه حتى يتكاثف، ويطبق أكناف السماء وآفاتها ثم يلاشيه من بعد حتى يضمحل فلا ترى منه شيئا، لقادر ـ إن تميزت تلك الاعضاء ـ أن يؤلفها من بعد، كما ألفها إذ لم تكن شيئا.

Sa'd said: 'O Messenger of Allah[saww]! And how can I bring him (to you) since his neck is hanging by his skin, as well as his hands and legs, and if I were to move him, his parts would fall off?' The Messenger of Allah[saww] said: 'O Sa'd! The One[azwj] Who Created the clouds from nothing, until they thicken and formed layers in the borders of the sky, then they get dispersed until nothing remains of them; Possess the Power to intact those body parts and join them, like they had never been cut off before'.

قال سعد: صدقت يا رسول الله. وذهب، فجاء بالرجل، ووضعه بين يدى رسول الله (صلى الله عليه وآله) وهو بآخر رمق فلما وضعه انفصل رأسه عن كتفه، ويده عن زنده، وفخذه عن أصله.

Sa'd said: 'You^saww speak the truth O Messenger of Allah^saww! And, he went and came with the man, and presented him in front of the Messenger of Allah^saww, and he was in his last breath, and his head leaned on his shoulder, and his hand fell off from his wrist, and his leg from his thigh.

فوضع رسول الله (صلى الله عليه وآله) الرأس في موضعه، واليد والرجل في موضعهما، ثم تفل على الرجل، ومسح يده على مواضع جراحاته وقال: اللهم أنت المحيي للاموات، والمميت للاحياء، والقادر على ما تشاء، وعبدك هذا مثخن بهذه الجراحات لتوقيره لاخي رسول الله علي بن أبي طالب (عليه السلام)، اللهم فأنزل عليه شفاء من شفائك، ودواء من دوائك، وعافية من عافيتك.

The Messenger of Allah^saww placed the head in its place, and the hands and legs in their places. Then he^saww applied his^saww saliva on the man and wipe his^saww hand on the parts, which had been cut and said: 'Our Allah^azwj! You^azwj Give life to the dead, and death to the living, and have Power on whatever You^azwj Wish to do, and this servant of Yours^azwj has lost his limbs for respecting the brother^asws of the Messenger of Allah^saww, Ali^asws Bin Abu Talib^asws. Our Allah^azwj! Send down upon him healing from Your^azwj Healing, and medicine from Your^azwj Medicine, and well-being from Your^azwj Well-being'.

قال: فوالذي بعثه بالحق نبيا، إنه لما قال ذلك التأمت الاعضاء، والتصقت وتراجعت الدماء إلى عروقها، وقام قائما سويا سالما صحيحا، لا بلية به، ولا يظهر على بدنه أثر جراحة، كأنه ما اصيب بشئ ألبتة.

Imam Ali^asws said: 'By the One^azwj Who Sent him^saww as a true Prophet^saww, when he^saww said that, his parts became complete, and blood began to flow in his veins, and he stood up complete, safe, and there was no (signs of) affliction on him, and no effects of the wounds could be seen on his body, as if nothing had happened to him'.

ثم أقبل رسول الله (صلى الله عليه وآله) على سعد وأصحابه فقال: الآن بعد ظهور آيات الله لتصديق محمد، احدثكم بما قالت الملائكة لك ولصاحبك هذا ولذلك الظالم، إنك لما قلت لهذا العبد: أحسنت في كفك عن القتال توقيرا لعلي بن أبي طالب (عليه السلام) أخي محمد رسول الله، كما قلت لصاحبه: أسأت في تعديك على من كف عنك توقيرا لعلي بن أبي طالب (عليه السلام) وقد كان لك قرنا كفيا كفوا، قالت الملائكة كلها له: بئس ما صنعت - يا عدو الله - وبئس

العبد أنت في تعديك على من كف عن دفعك عن نفسه توقيرا لعلي بن أبي طالب (عليه السلام) أخي محمد رسول الله (صلى الله عليه وآله).

Then the Messenger of Allah[saww] turned toward Sa'd and his companions, and said: 'Now that Allah[azwj] has Manifested the Signs for the verification of Muhammad[saww], I[saww] will narrate to you what the Angels said about you, and the companion of yours and about the unjust one. When you said to this servant: 'You have done good in withholding your hand from killing, due to your respect for Ali[asws] Bin Abu Talib[asws], the brother of Muhammad[saww] the Messenger of Allah[azwj]', just as you said to the other one: 'You have been evil in attacking the one who withheld his hand in respect to Ali[asws] Bin Abu Talib[asws] and he was an equal opponent for you', all the Angels said to him: 'You are an evil person, O enemy of Allah[azwj], and an evil servant in attacking the one who withheld from defending himself in respect for Ali[asws] Bin Abu Talib[asws] the brother of Muhammad[saww] the Messenger of Allah[azwj]'.

ـ وقال الله عزوجل: بئس العبد أنت يا عبدي في تعديك على من كف عنك توقيرا لاخي محمد ـ ثم لعنه الله من فوق العرش، وصلى عليك يا سعد في حثك على توقير علي بن أبي طالب (عليه السلام) وعلى صاحبك في قبوله منك.

And Allah[azwj] the Almighty Said: 'You are an evil servant, O servant of Mine in attacking the one who showed courtesy to the brother[asws] of Muhammad[saww]'. Then Allah[azwj] Cursed him from the top of the Throne, and Sent Greetings on you, O Sa'd, in your urging for the respect of Ali[asws] Bin Abu Talib[asws] and on your companion for having accepted it from you.

ثم قالت الملائكة: يا ربنا لو أذنت ـ لنا ـ لانتقمنا من هذا المتعدي. فقال الله عزوجل: يا عبادي سوف امكن سعد بن معاذ بن الانتقام منهم، وأشفي غيظه حتى ينال فيهم بغيته، وامكن هذا المظلوم من ذلك الظالم وذويه بما هو أحب إليهما من إهلاككم لهذا المتعدي، إني أعلم ما لا تعلمون.

Then the Angels said: 'O our Lord[azwj]! Give us the Permission to take revenge on this infringer'. Allah[azwj] Said: 'O My[azwj] servants! It is possible that very soon Sa'd Bin Muaz will take revenge on him by himself, and calm down his anger until he is satisfied, and it is possible that this oppressed from that injustice, would prefer for the oppressor to be destroyed by his friends. I[azwj] Know that which you do not know!'.

فقالت الملائكة: يا ربنا أفتأذن لنا أن ننزل إلى هذا المثخن بالجراحات من شراب الجنة وريحانها لينزل به عليه الشفاء؟ فقال الله عزوجل: سوف أجعل له أفضل من ذلك ريق محمد ـ ينفث منه عليه ـ ومسح يده عليه، فيأتيه الشفاء والعافية، يا عبادي إني أنا المالك للشفاء، والاحياء

والاماتة، والاغناء، والافقار، والاسقام، والصحة، والرفع، والخفض، والاهانة والاعزاز دونكم ودون سائر خلقي. قالت الملائكة: كذلك أنت يا ربنا.

The Angels said: 'O our Lord^azwj^! Will You^azwj^ Permit us to descend on this injured person with drinks of Paradise and its scents, for healing to descend upon him?' Allah^azwj^ the Almighty Said: 'Soon I^azwj^ will Send to him that which is better than that, the saliva of Muhammad^saww^ – which he^saww^ will apply on him – and wipe his^saww^ hand over him, and he will attain healing and get well again. O My^azwj^ servants! I am the Master of the healing, and the life, and the death, and the enrichment, and the impoverishment, and the sickness, and the health, and the magnifying, and the reducing, and the humiliation, and the honour, apart from you and apart from the rest of My^azwj^ creation'. The Angels said: 'You^azwj^ are like that indeed, O our Lord^azwj^!'

فقال سعد: يا رسول الله قد اصيب أكحلي هذا، وربما ينفجر منه الدم وأخاف الموت والضعف قبل أن أشفي من بني قريظة. - فمسح عليه رسول الله (صلى الله عليه وآله) يده فبرأ إلى أن شفا الله صدره من بني قريظة - فقتلوا عن آخرهم. وغنمت أموالهم وسبيت ذراريهم، ثم انفجر كلمه ومات، وصار إلى رضوان الله عزوجل.

Sa'd said: 'O Messenger of Allah^saww^! I am suffering from this wound of mine, and sometimes blood comes out of it. I fear I might die or get weak as a result of it. Heal me before they get rid of the clan of Qureyza'. The Messenger of Allah^saww^ wiped his^saww^ hand on his chest and Allah^azwj^ Healed him. All of the clan of Qureyza were killed, and their wealth was confiscated and their families were made captive. Then the wound of Sa'd opened up again and he died as a result of it, and went to the Pleasure of Allah^azwj^ the Almighty.

فلما رقأ دمه - من جراحاته - قال رسول الله (صلى الله عليه وآله): يا سعد سوف يشفي الله - بك - غيظ المؤمنين، ويزداد لك غيظ المنافقين. فلم يلبث - إلا - يسيرا حتى كان حكم سعد في بني قريظة لما نزلوا - بحكمه - وهم تسع مائة وخمسون رجلا جلدا. شبابا ضرابين بالسيف فقال: أرضيتم بحكمي؟ قالوا: بلى. وهم يتوهمون أنه يستبقيهم لما كان بينه وبينهم من الرحم والرضاع والصهر قال: فضعوا أسلحتكم، فوضعوها، قال: اعتزلوا، فاعتزلوا، قال: سلموا حصنكم. فسلموه.

When the blood stopped flowing from his wound, the Messenger of Allah^saww^ said: 'O Sa'd! Soon Allah^azwj^ will calm your anger and the anger of the believers, and increase the anger of the hypocrites'. Soon after, Sa'd was made to issue the order regarding the clan of Qureyza. When he descended upon them by his order, and there were nine hundred and fifty strong men, young swordsmen, he said: 'Are you happy with my issuing of the order?' They said: 'Yes'. They thought that they will be let to live as there were blood relations between them. He said: 'Lay down your weapons!' They put them down. He said: 'Stand aside!' They stood aside. He said: 'Hand over your fort!' They handed it over.

قال رسول الله (صلى الله عليه وآله): احكم فيهم يا سعد. فقال: قد حكمت فيهم بأن يقتل رجالهم، وتسبى نساؤهم وذراريهم وتغنم أموالهم فلما سل المسلمون سيوفهم ليضعوا ـ عليهم قال سعد: لا اريد هكذا يا رسول الله.

The Messenger of Allah[saww] said: 'Issue your orders for them, O Sa'd!' He said: 'I order for their men to be killed, and they women and children to be made to be captive, and their wealth to be confiscated'. When the Muslims went to them with the swords, Sa'd said: 'I do not want it like this, O Messenger of Allah[saww]!'

قال رسول الله (صلى الله عليه وآله): كيف تريد؟ اقترح، ولا تقترح العذاب، فان الله كتب الاحسان في كل شئ حتى في القتل. قال: يا رسول الله لا أقترح العذاب إلا على واحد، وهو الذي تعدى على صاحبنا هذا، لما كف عنه توقيرا لعلي بن أبي طالب (عليه السلام)، ورده نفاقه إلى إخوانه من اليهود فهو منهم، يؤتى واحد واحد منهم نضربه بسيف مرهف إلا ذاك، فانه يعذب به فقال رسول الله (صلى الله عليه وآله): يا سعد، ألا من اقترح على عدوه عذابا باطلا، فقد اقترحت أنت عذابا حقا.

The Messenger of Allah[saww] said: 'How do you want it? Suggest it, but do not suggest Punishment, for Allah[azwj] has Written good in every thing, even in killing'. He said: 'O Messenger of Allah[saww]! I am not suggesting for Punishment except for one person, and he is the one who attacked this companion of ours, when he withheld his hand due to the respect for Ali[asws] Bin Abu Talib[asws], and his hypocrisy made him return to his brothers from the Jews, for he is from them. Bring them one by one, we will strike them by a sharp sword, except for that one, for he should be Punished'. The Messenger of Allah[saww] said: 'Every one should beware of suggesting an invalid Punishment for his enemy. You have made a rightful suggestion for Punishment'.

فقال سعد للفتى: قم بسيفك هذا إلى صاحبك المتعدي عليك، فاقتص منه. قال: تقدم إليه فما زال يضربه بسيفه حتى ضربه بنيف وعشرين ضربة كما كان ضربه ـ هو ـ فقال: هذا عدد ما ضربني به فقد كفاني. ثم ضرب عنقه، ثم جعل الفتى يضرب أعناق قوم يبعدون عنه، ويترك قوما يقربون في المسافة منه ثم كف وقال: دونكم.

Sa'd said to the young man: 'Stand up with this sword of yours against your companion who infringed upon you, and take your retaliation from him'. He[asws] said: 'He went towards him and did not stop striking him with the sword until he had inflicted twenty wounds upon him, as he had done it to him beforehand'. He said: 'This is the number of strikes he struck me before. This is sufficient for me'. Then he beheaded him. Then the young man went to the

people and kept striking their necks, and ignored those who were near, and killed those who were distant from him. Then he stopped and said: 'You do it'.

فقال سعد: فأعطني السيف، فأعطاه، فلم يميز أحدا، وقتل كل من كان أقرب إليه حتى قتل عددا منهم، ثم مل ورمى بالسيف وقال: دونكم. فما زال القوم يقتلونهم حتى قتلوا عن آخرهم.

Sa'd said: 'Give me the sword'. He gave it to him. He did not differentiate between any of them, and killed all those who were near him until he had killed a number of them. Then he threw down his sword and said: 'You do it'. The killing of the people did not stop until the last one of them had been killed.

فقال رسول الله (صلى الله عليه وآله) للفتى: ما بالك قتلت من بعد في المسافة عنك وتركت من قرب؟ فقال: يا رسول الله كنت أتنكب عن القرابات وآخذ في الاجنبي.

The Messenger of Allah[saww] said to the young man: 'What was the reason for your killing of those who were distant and ignoring those who were near you?' He said: 'O Messenger of Allah[saww]! I left the ones who were related to me and grabbed the strangers'.

قال رسول الله (صلى الله عليه وآله): وقد كان فيهم من كان ليس لك بقرابة وتركته، قال: يا رسول الله كان لهم على أياد في الجاهلية، فكرهت أن أتولى قتلهم، ولهم علي تلك الايادي.

The Messenger of Allah[saww] said: 'But among them were those that were not related to you and you avoided them'. He said: 'O Messenger of Allah[saww]! They had done me favours in the times of ignorance (Pre-Islamic era). I found it to be abhorrent to kill them, although those favours were only to me'.

فقال رسول الله (صلى الله عليه وآله): أما إنك لو شفعت إلينا فيهم لشفعناك. فقال: يا رسول الله ماكنت لادرأ عذاب الله من أعدائه، وإن كنت أكره أن أتولاه بنفسي.

The Messenger of Allah[saww] said: 'Had you interceded for them to us[asws], we would have interceded'. He said: 'O Messenger of Allah[saww]! I did not want to divert the Punishment of Allah[azwj] from them, although I myself did not like to do this'.

ثم قال رسول الله (صلى الله عليه وآله) لسعد: وأنت فما بالك لم تميز أحدا. قال: يارسول الله عاديتهم في الله، وأبغضتهم في الله، فلا اريد مراقبة غيرك وغير محبيك، قال رسول الله (صلى الله عليه وآله): يا سعد أنت من الذين لا تأخذهم في الله لومة لائم.

Then the Messenger of Allah[saww] said to Sa'd: 'And why did you not differentiate between any of them?' He said: 'O Messenger of Allah[saww]! I made them to be enemies for the sake of Allah[azwj], and I hated them for the sake of Allah[azwj]. I did not want to consider any one other than you[saww] and other than those that love you[azwj]. The Messenger of Allah[saww] said: 'O Sa'd! You are from that that do not take in Allah [zwj] accusations from any accuser'.

فلما فرغ من آخرهم انفجر كلمه ومات. فقال رسول الله (صلى الله عليه وآله): هذا ولي من أولياء الله حقا، اهتز عرش الرحمن لموته ولمنزله في الجنة أفضل من الدنيا وما فيها، إلى سائر ما يكرم به فيها، حباه الله ما حباه.

When he was free from the last of them, his wound opened up and he died. The Messenger of Allah[azwj] said: 'This is a true friend from the friends of Allah[azwj]. The Throne of the Beneficent shook at his death, and his level in Paradise are better than this world and all that is in it, and the rest of what he has been Honoured with. Allah[azwj] has Gifted him with what He[azwj] has Gifted him'.

قوله عزوجل: " ممن ترضون من الشهداء "

The Words of the Almighty *"from among those whom you choose to be witnesses"* VERSE 282

375 ـ قال أمير المؤمنين (عليه السلام): (ممن ترضون من الشهداء) ممن ترضون دينه وأمانته، وصلاحه وعفته، وتيقظه فيما يشهد به، وتحصيله وتمييزه، فما كل صالح مميز، ولا محصل، ولا كل محصل مميز صالح، وإن من عباد الله لمن هو أهل ـ الجنة ـ لصلاحه وعفته لو شهد لم تقبل شهادته لقلة تمييزه. فاذا كان صالحا عفيفا، مميزا محصلا، مجانبا للمعصية والهوى والميل والتحامل فذلكم الرجل الفاضل، فيه فتمسكوا، وبهديه فاقتدوا، وإن انقطع عنكم المطر فاستمطروا به، وإن امتنع عليكم النبات فاستخرجوا به النبات، وإن تعذر عليكم الرزق فاستدروا به الرزق، فان ذلك ممن لا يخيب طلبه، ولا ترد مسألته.

The Commander of the Faithful[asws] said: *"from among those whom you choose to be witnesses"* from among those whose religious commitment, trustworthiness, righteousness, modesty and vigilance with which he bears witness, and his distinguishing abilities, and beware, not every righteous and modest person is able to distinguish matters, nor is every such person a righteous one. And there are those from the righteous and modest, who are

the people of Paradise, but due to their deficient distinguishing powers their witnessing is not acceptable. But, if a righteous and modest person, is able to distinguish matters, and stays away from disobedience and desires, and prejudice, that is the preferable man in this. Attach yourselves to such a man, and if the rain has stopped falling then supplicate for it by him, and if your vegetation growth has been delayed then supplicate by him, and if your livelihood is restricted then supplicate for its expansion by him, for that man is from those whose supplications are answered and his requests are never rejected'.

وقال: كان رسول الله (صلى الله عليه وآله) يحكم بين الناس بالبينات والايمان في الدعاوي، فكثرت المطالبات والمظالم. فقال رسول الله (صلى الله عليه وآله): يا أيها الناس إنما أنا بشر، وأنتم تختصمون، ولعل بعضكم يكون ألحن بحجته - من بعض - وإنما أقضي على نحو ما أسمع منه، فمن قضيت له من حق أخيه بشئ فلا يأخذنه، فانما أقطع له قطعة من النار- في كيفية حكم رسول الله (صلى الله عليه وآله):

And the Commander of the Faithful[asws] said: 'The Messenger of Allah[saww] used to give judgment between people based on evidence and faith in the claim (oaths). There were a lot of claims and grievances. The Messenger of Allah[saww] said: 'O you people! I[saww] am a mortal, and you are in disputes, and it may happen that I[saww] would make a decision based on someone's argument that I[saww] have heard from him. If there is any right of his brother comes to him unjustifiably, he should not take it, for I[saww] would have torn apart a piece of the fire for him – in the ruling of the Messenger of Allah[saww]'.

376 - وكان رسول الله (صلى الله عليه وآله) إذا تخاصم إليه رجلان في حق، قال للمدعي: لك بينة؟ فان أقام بينة يرضاها ويعرفها، أمضى الحكم على المدعى عليه، وإن لم يكن له بينة، حلف المدعى عليه بالله ما لهذا قبله ذلك الذي إدعاه ولا شئ منه، وإذا جاء بشهود لا يعرفهم بخير ولا شر، قال للشهود: أين قبائلكما؟ فيصفان، أين سوقكما؟ فيصفان، أين منزلكما؟ فيصفان.

And when two men used to bring their dispute to the Messenger of Allah[saww] about their rights, he[saww] used to say to the claimant: 'Have you any evidence?' And if he were to establish his evidence and he[saww] was pleased with it and recognised it, he[saww] would pass judgment on the defendant, and if the defendant did not have any evidence to counter it, he[saww] would make him swear an oath by Allah[azwj] that: 'The claim of the claimant against me is wrong and that there is no right of the claimant on me at all'. And if witnesses used to come to him[saww] and he[saww] was not aware of their good or evil nature, he[saww] would say to the witnesses: 'Where is your clan? Which markets do you trade in? Where are your dwellings?'

ثم يقيم الخصوم والشهود بين يديه، ثم يأمر فيكتب أسامي المدعي والمدعى عليه والشهود ويصف ما شهدوا به ثم يدفع ذلك إلى رجل من أصحابه الخيار، ثم مثل ذلك إلى ـ رجل ـ آخر من خيار أصحابه، فيقول: ليذهب كل واحد منكما من حيث لا يشعر الآخر إلى قبائلهما وأسواقهما أو محالهما والربض الذي ينزلانه، فليسأل عنهما، فيذهبان ويسألان.

Then hesaww would evaluate the witnesses in front of himsaww. Then hesaww would order the names of the claimants and the defendants, and the witnesses what they had witnessed, to be written down. Then hesaww would send a man from a good companion of hissaww to him, then a similar one to the other one from a good companion of his, saying to them: 'Go to each and every one of them, without them knowing about it, to their clans and their markets and their neighbourhoods and find out about them'. They would go and find out.

فان أتوا خيرا، أو ذكروا فضلا، رجعا إلى رسول الله (صلى الله عليه وآله) فأخبراه به، وأحضر القوم الذين أثنوا عليهما، وأحضر الشهود، وقال للقوم المثنين عليهما: هذا فلان بن فلان، وهذا فلان بن فلان، أتعرفونهما؟ فيقولون: نعم. فيقول: إن فلانا وفلانا جاءني منكم فيهما بنبأ جميل، وذكر صالح، أفكما قالا؟ فاذا قالوا: نعم. قضى حينئذ بشهادتهما على المدعى عليه.

If they brought good news, or mention of virtues, they would return back to the Messenger of Allahsaww and inform himsaww. The people would be presented who gave the news about them, and the witnesses would also be presented to himsaww. Hesaww would then say to the informants: 'This is so and so, and this is so and so, do you recognise them?' They would say: 'Yes'. Hesaww would say: 'So and so and so and so came to you and got beautiful news, and rightful mention. Did you say this?' If they said: 'Yes', hesaww would give judgment based on their testimonies against the defendant'.

وإن رجعا بخبر سئ، ونبأ قبيح دعا بهم، فقال لهم: أتعرفون فلاناوفلانا؟ فيقولون: نعم. فيقول: اقعدوا حتى يحضرا. فيقعدون، فيحضرهما، فيقول للقوم: أهما هما؟ فيقولون: نعم.

And, if they were to come back with bad and ugly news, hesaww would call the informants and say to them: 'Do you know so and so?' They would say: 'Yes'. Hesaww would say: 'take a seat until they are present'. They would sit down, get the two disputants to be present, then say to the group: 'This one and this one?' They would say: 'Yes'.

فاذا ثبت عنده ذلك، لم يهتك ستر الشاهدين، ولا عابهما ولا بخهما، ولكن يدعو الخصوم إلى الصلح، فلا يزال بهم حتى يصطلحوا لئلا يفتضح الشهود، ويستر عليهم، وكان رؤوفا عطوفا متحننا على امته.

If that were established with him[saww], he would not uncover the secrets of the witnesses, and their faults, and would not deride them, but would tell them to come to an agreement, and would not leave them until they do come to an agreement. He[saww] would never expose the witness and would cover his faults, and he[saww] used to be kind and loving to his[saww] community.

فان كان الشهود من أخلاط الناس، غرباء لا يعرفون، ولا قبيلة لهما ولا سوق ولا دار أقبل على المدعى عليه فقال: ما تقول فيهما. فان قال: ما عرفت إلا خيرا، غير أنهما قد غلطا فيما شهدا علي، أنفذ عليه شهادتهما. فان جرحهما، وطعن عليهما، أصلح بين الخصم وخصمه، وأحلف المدعى عليه، وقطع الخصومة بينهما.

If the witnesses were a mixture of people, unknown strangers, with no clan to them and no market or house, he[saww] would address the defendant saying: 'What have you to say in them?' If he said: 'I do not know except good, but they are mistaken in their witnessing against me, he[saww] would enforce both their testimonies. If he cross examined the witnesses and criticised them, he[saww] would effect a reconciliation between the opponents, and make the defendant swear and oath, and cut off the dispute and rivalry between them.

قوله عزوجل: " أن تضل احديهما فتذكر احديهما الاخرى "

The Words of the Almighty "*so that if one of the two errs, the second of the two may remind the other*" VERSE 282

377 - قال أميرالمؤمنين (عليه السلام) في قوله: (أن تضل إحديهما فتذكر إحديهما الاخرى) قال: إذا ضلت إحداهما عن الشهادة ونسيتها، ذكرت إحداهما بها الاخرى فاستقامتا في أداء الشهادة. عدل الله شهادة امرأتين بشهادة رجل، لنقصان عقولهن ودينهن.

The Commander of the Faithful[asws], regarding His[azwj] Words "*so that if one of the two errs, the second of the two may remind the other*", said: 'If one of the women makes a mistake or forgets, and the other one reminds her, both their testimonies would be established. Allah[azwj] Equated the testimonies of two women with the testimony of one man, due to the deficiency of their intellects and their religion'.

ثم قال (عليه السلام): معاشر النساء خلقتن ناقصات العقول، فاحترزن من الغلط في الشهادة فان الله تعالى يعظم ثواب المتحفظين والمتحفظات في الشهادة. ولقد سمعت محمدا رسول الله (صلى الله عليه وآله) يقول: ما من امرأتين احترزتا في الشهادة فذكرت إحداهما الاخرى حتى تقيما الحق، وتنفيا الباطل إلا إذا بعثهما الله يوم القيامة عظم ثوابهما، ولا يزال يصب عليهما النعيم ويذكرهما الملائكة ماكان من طاعتهما في الدنيا، وما كانتا فيه من أنواع الهموم فيها، و - ما - أزاله الله عنهما حتى خلدهما في الجنان.

Then he[asws] said: 'Community of women! You have been created deficient of intellect, save yourselves from making a mistake in your testimony, for Allah[azwj] Grants great Rewards for the men and women who preserve their testimonies correctly'. And I[asws] have heard Muhammad[saww] the Messenger of Allah[azwj] say: 'If the two women are careful in their testimonies, and if one of them reminds the other until the right is established, and falsehood is dispelled, Allah[azwj] will Send to them on the Day of Judgment great Rewards, and their Bounties will never decline and the Angels will talk about their deeds which they performed in the world, and the types of grief and concerns which they went through due to these deeds, until such time Allah[azwj] will Make them to abide eternally in the Gardens'.

وإن فيهن لمن تبعث يوم القيامة، فيؤتي بها قبل أن تعطى كتابها، فترى السيئات بها محيطة، وترى حسناتها قليلة، فيقال لها: يا أمة الله هذه سيئاتك، فأين حسناتك؟ فتقول: لا أذكر حسناتي. فيقول الله لحفظتها: يا ملائكتي تذاكروا حسناتها وتذكروا خيراتها؟؟. فيتذاكرون حسناتها.

And from among the women who will be Resurrected on the Day of Judgment, will be one who, before being presented with her book of deeds, be shown her evil deeds which will be overwhelming, and will be shown her good deeds which will be few. It will be said to her: 'O slave girl of Allah[azwj], these are your sins, where are your good deeds?' She will say: 'I do not remember my good deeds'. Allah[azwj] will Say to the Angels who preserved her deeds: 'O My[azwj] Angels! Remember her favours and remember good deeds?' They will mention her favourable deeds.

يقول الملك الذي على اليمن للملك الذي على الشمال: أما تذكر من حسناتها كذا وكذا؟. فيقول: بلى، ولكني أذكر من سيائتها كذا وكذا، فيعدد. فيقول الملك الذي على اليمين له: أفما تذكر توبتها منها؟ قال لا أذكر.

The Angel on the right will say to the Angel on the left: 'Don't you remember her such and such good deeds?' The Angel on the left will say: 'Yes, but I remember her evil deeds such and such'. He will count them. The Angel on the right will say: 'Do you not remember her repenting for those?' The Angel on the left will say: 'I don't remember'.

قال: أما تذكر أنها وصاحبتها تذاكرتا الشهادة التي كانت عندهما حتى اتفقتا وشهدتا ـ بها ـ ولم يأخذهما في الله لومة لائم؟ فيقول: بلى. فيقول الملك الذي على اليمين للذي على الشمال: أما إن تلك الشهادة منهما توبة ماحية لسالف ذنوبهما، ثم تعطيان كتابهما بأيمانهما، فتجدان حسناتهما كلها مكتوبة ـ فيه ـ وسيئاتهما كلها.

The Angel on the right will say: 'Do you not remember that her and her companion, reminded each other of the correctness of their testimony which they had the responsibility of, until they gave it correctly and did not care about the accusations of the accusers?' The Angel on the left will say: 'Yes'. The Angel on the right will say to the Angel on the left: 'As for that testimony from them, it has wiped out all their prior sins'. Then they will be given their books in their right hands. They will find therein written out all their good deeds and all their evil deeds.'

ثم تجد في آخره: يا أمتي أقمت الشهادة بالحق للضعفاء على المبطلين، ولم تأخذك في الله لومة لائم، فصيرت لك ذلك كفارة لذنوبك الماضية، ومحوا لخطيئاتك السالفة.

They will find written at the end: 'O My^azwj slave girl! You bore a testimony by the truth for the weak against the false ones, and did not take in Allah^azwj the accusation of any accuser. That has been taken to be an expiation of your prior sins, and has wiped out all your errors completely'.

قوله عزوجل: " ولا يأب الشهداء اذا ما دعوا "

The Words of the Almighty *"and the witnesses should not refuse when they are summoned"* VERSE 282

378 ـ قال امير المؤمنين (عليه السلام) في قوله عزوجل: (ولا يأب الشهداء إذا مادعوا) قال: من كان في عنقه شهادة، فلا يأب إذا دعي لاقامتها، وليقمها ولينصح فيها ولا يأخذه فيها لومة لائم، وليأمر بالمعروف، ولينه عن المنكر.

The Commander of the Faithful^asws, regarding His^azwj Words *"and the witnesses should not refuse when they are summoned"*, said: 'The one who is called to bear witness, should not refuse when summoned to establish it, and he should bear the whole of it and not care about the accusations of any accuser, and should enjoin good and forbid evil'.

379 ـ وفى خبر آخر (ولا يأب الشهداء إذا ما دعوا).

And another Hadeeth regarding "*and the witnesses should not refuse when they are summoned*".

قال: نزلت فيمن إذا دعي لسماع الشهادة أبى، ونزلت فيمن امتنع عن أداء الشهادة إذا كانت عنده.

The Commander of the Faithful[asws] said: 'This has been Revealed for the person who refuses to bear witness when summoned for it, and has been Revealed for the one refuses to bear witness, although he has it with him.

(ولا تكتموا الشهادة، ومن يكتمها فانه آثم قلبه) يعني كافر قلبه.

"*and do not conceal testimony, and whoever conceals it, his heart is surely sinful*" VERSE 283 (PART) Meaning, infidelity in his heart.

هذا آخر ما وجد من تفسير الامام الهمام أبي محمد الحسن بن علي العسكري عليه وعلي آبائه الطيبين، وابنه القائم المنتظر المهدي ـ عجل الله تعالى فرجه وسهل مخرجه ـ صلوات الله الملك العلي.

This is the last of what was found from the commentary of the gallant Imam Abu Muhammad Al Hassan Bin Ali Al-Askari[asws]. Peace and Salutations be on him[asws] and upon his[asws] forefathers[asws], the goodly, and his[asws] son Al Qaim Al-Muntazar Al-Mahdi[asws] – May Allah[azwj] hasten the celebrations of his[ajfj] reappearance and ease his[asws] coming out.

وأسال الله عزوجل أن يرزقني الوصول إلى تمام ذلك التفسير الفريد الذي هو ككتاب الله الحميد المجيد في جلالة قدره، وعظم منزلته. لاني قد وجدت في ذلك التفسير من أسرار علوم محمد وآله الطيبين صلوات الله عليهم أجمعين، ومن أخبارهم العجيبة، وآثارهم الغريبة، وأقوالهم الشريفة، وأحوالهم اللطيفة، ما لم يوجد في كتاب إلا ما التقط منه.

And I ask Allah[azwj] the Almighty to Give me the sustenance to gain access to the complete of that unique commentary of the Book of Allah[azwj] the Praiseworthy the Glorious in the Majesty of his[azwj] Power, and Great is His[azwj] Status. I found in that commentary, some of the secrets of the knowledge of Muhammad[saww] and his goodly Progeny[asws], Peace and Salutations of Allah[azwj] be upon them all, and from their[asws] wonderful Hadeeth, and strange effects, and their[asws] honourable speeches, and kind conditions. There is nothing in this book, but I picked it from them[asws].

(تم الكتاب بعون الله وقدرته)

(The book is complete by the Help of Allah[azwj] and His[azwj] Power)

ـ ونحمده جل وعلا إذ وفقنا لاتمام هذا الكتاب، وإخراجه محققا بهذه الصورة وكان الله شاكرا عليما ـ.

And we praise Him[azwj] as the Almighty in Helping us to complete this book, and take it out rightfully in this manner. And I thank Allah[azwj] who Knew it All.

وأنا العبد السيد محمد باقر نجل آية الله السيد المرتضى الموحد الابطحى الاصفهانى

And I am the servant Al Syed Muhammad Baqir son of Al-Syed Al-Murtaza, the believer in One, the Abtahy, the Isfahany.